

AMUSEMENTS,
AND
THE NEED OF SUPPLYING
HEALTHY RECREATIONS
FOR
THE PEOPLE

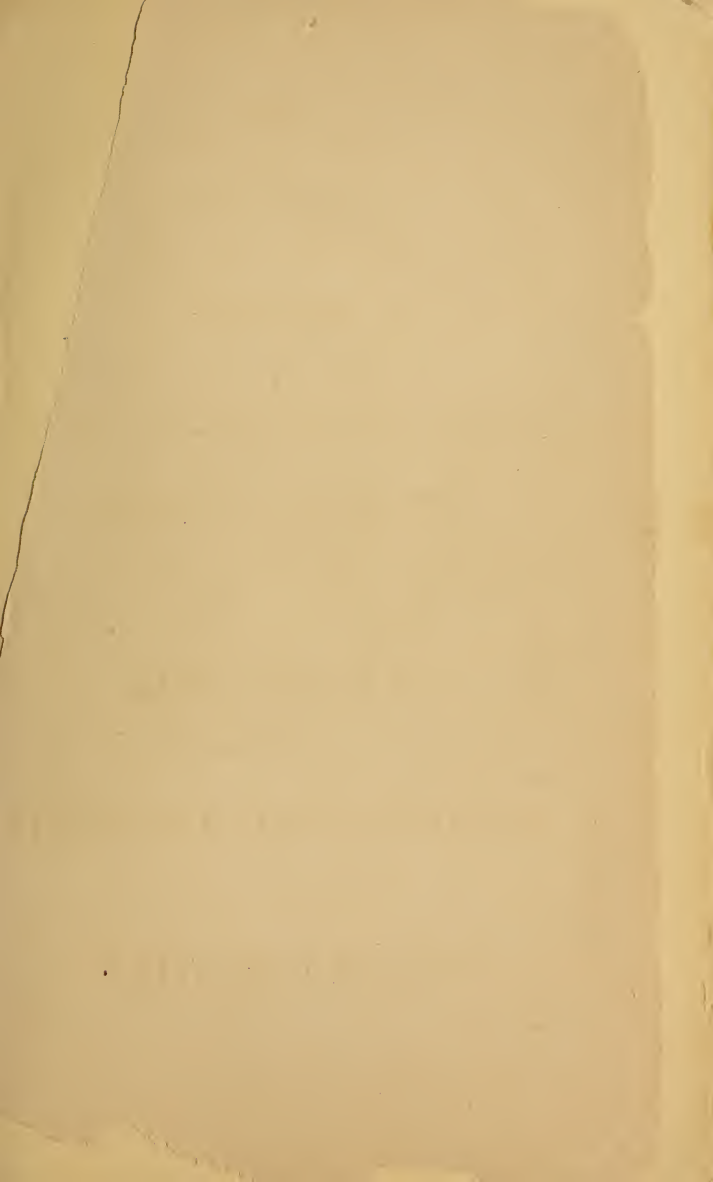
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AMUSEMENTS,
AND THE NEED OF SUPPLYING
HEALTHY RECREATIONS
FOR
THE PEOPLE.

BY
✓
GEORGE HUNTINGTON, M.A.,
RECTOR OF TENBY,

AND DOMESTIC CHAPLAIN TO THE RIGHT HONOURABLE THE EARL OF
CRAWFORD AND BALCARRES.

SECOND EDITION.



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"The *people*, of whom society is chiefly composed, and for whose good all superiority of rank, indispensably necessary as it is in every government, is only a grant, made originally by mutual concession, is a respectable subject to every one who is the friend of man."—BRAND'S *Observations on Popular Antiquities*.

"To make a poor, weary heart happy and contented for only a few hours is to lessen the evils of life;—it is a rest in the desert, a spring throwing its 'loosened silver' through the arid sand, at which they drink, and, taking heart, go on their way more cheerfully."—MILLER'S *Picturesque Sketches of London*.

"All work and no play makes Jack a dull boy."—*Old Proverb*.

ADVERTISEMENT.

THE substance of the following Lecture was delivered before various audiences seven or eight years ago. The first impression of one thousand copies was soon disposed of, being circulated principally in the great towns of the North of England. It is an unspeakable satisfaction to the Author to know that the principles he has advocated are surely and steadily making their way. Many persons who conscientiously opposed amusements on religious grounds are now happily foremost in promoting them. Everything, too, shows that, on the eve of acquiring enlarged political privileges, the working classes are preparing themselves for the due discharge of that important trust.

TO
THOSE LOYAL AND INTELLIGENT WORKING MEN
WHO
BY THEIR ENERGY AND PERSEVERANCE
HAVE SECURED FOR THEMSELVES
A JUST INFLUENCE
IN
THE GOVERNMENT OF THEIR COUNTRY,
AND
WHO USE THEIR PRIVILEGES
FOR
THE MAINTENANCE OF RELIGION, LAW AND ORDER,
THIS WORK IS INSCRIBED,
BY
ONE WHO HAS LABOURED AMONGST THEM
FOR
TWENTY YEARS.

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AMUSEMENTS,
AND
THE NEED OF SUPPLYING HEALTHY
RECREATIONS FOR THE PEOPLE.

THE question of amusements, and of the need of supplying healthy recreations for the people, has occupied the thoughts of earnest men at various times, and has gained additional importance owing to the increasing attention now happily paid to the social condition of the working classes.¹

In speaking on the subject, I do not presume to dictate to others, or to attempt to force my own views on any one. I alone am responsible for the opinions which I deem it right to propound; and whilst I shall state what I think and believe, boldly and without hesitation, I am desirous to respect the honest convictions of those who differ from me. What value my paper may have, if value it possesses at all, will be derived from

¹ Note A.

my own personal intercourse with those whose wants I am considering. Some persons will, perhaps, think that I allow too much latitude; others may consider me somewhat strait-laced. But all will give me credit, I trust, for a sincere desire to see the subject fairly ventilated by those who are most interested in it, and to gain hints as to their feelings and convictions, even if the result should be a modification of my own foregone conclusions.

I start, then, with a truth on which—however we may differ as to the character of the relaxations—all persons are agreed, that we must have recreations, and that they are a necessary of life. Every medical man will tell us, and our own experience will convince us, that the wear and tear of life are such, that temporary and regular rest from labour is absolutely necessary, if we are to possess the *mens sana in corpore sano*,—"the sound mind in the sound body." It has pleased the Creator so to fit and adapt our physical frames, that they will only bear a certain amount of pressure. Now, of our entire organization, the brain is by far the most delicate part, the most finely toned, and consequently the most sensitive. Such, indeed, is the peculiar nature of the brain, acted on by the mind on the one hand, and

by the body on the other, that it can never properly exercise its functions if either mind or body is out of order. Hence we soon get over bodily fatigue, whilst it takes much longer to recover from mental excitement. Thus the wise man says, "The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep."² The labouring man, wearied out with his toil, and sure of his wages at the week's end, no sooner lays his head on the pillow, than his heavy breathing or hard snoring proclaims him to be fast asleep. On the other hand, the habits induced by wealth drive away "tired nature's sweet restorer, balmy sleep," and the rich man's feverish tossings on his bed of down show that, even if his body is recumbent, his mind is not at rest. As the author of the Book of Ecclesiasticus observes, "Watching for riches consumeth the flesh, and the care thereof driveth away sleep. Watching care driveth away slumber, as a sore disease breaketh sleep;"³ or, as Shakspeare expresses the same idea, "Where care lodges sleep will never lie." Again, the evils arising from burning the midnight oil do not lie in the actual number of hours spent in study,

² Ecclesiastes, v. 12.

³ Ecclesiasticus, xxxi. 1, 2.

so much as in the over-excitement, exhaustion and sleeplessness which follow as a natural consequence.⁴

Next to over work must be placed exclusive devotion to one pursuit. This has produced the most lamentable results. What, indeed, is a monomaniac but one who, from letting his thoughts flow solely in one channel, has at length lost the power of abstracting them? This danger is increased when the current of thought lies in the direction of abstract speculation, deep scientific researches, or anything which over excites the reasoning or imaginative faculties. The reason of the astronomer has at times been overthrown by undue pressure on the brain, caused by calculating the number and distances of the heavenly bodies. The mind of the geologist has given way in consequence of his speculations on the earth's strata, and the fathomless ages in which they have been supposed to be produced. One prevailing grief has produced the same results. Early and unremitting cultivation of music has been attended with like consequences. Three examples will illustrate what I mean,—Sir Isaac Newton, Dr. Buckland, and the late Hugh Miller. Sir Isaac Newton, so far from not allowing himself any relaxation from his abstruse

⁴ Note B.

studies, unbended so far as to jump over the chairs in his study, and even to play with a kitten, and he lived to the ripe age of nearly ninety. Dr. Buckland and Hugh Miller, on the other hand, suffered the terrible consequences of their own imprudence. The learned Dean, from exclusively devoting himself to the abstruse science of geology, became a monomaniac, and fancied himself a fossil. Hugh Miller, alas! put an end to his own existence.⁵

So much then for over occupation, and the exclusive devotion of the mind to one pursuit. The next question arises, what kind of relaxation should the mind have? I reply, that which presents the greatest contrast to the ordinary occupation. It seems a paradox to say that mathematics could ever be a relaxation; but it is quite certain that they might, much in the same way that chess is. Mathematics bring a healthy tone to the imaginative faculties too much absorbed in music, or painting, or poetry.

To those, however, who are engaged in intellectual occupations, bodily exercise is "the one thing needful." The first Napoleon is said to have attributed the loss of a battle to a fit of indigestion; and no one who has ever sat down to compose a sermon, or

⁵ Note C.

an article for a review, or to straighten a crooked account, but can tell, to his cost, the amount of time wasted in endeavouring to overcome a headache. Sheet after sheet is begun and thrown away, like Beau Brummel's ill-fitting cravats; column after column of figures becomes more and more involved, till you are lost at length in a very labyrinth of hopeless confusion.

Oh ! how far better would it be to give the thing up at once, and return to work with the head cleared, and the nerves braced, by a good up-hill walk. But this is one of the evils of having to write against time, that the inevitable Sunday approaches, or the hour when your article must go to press. The only remedy that I know of is to take time by the forelock. To every young student I would say, "*work when you work, and play when you play.*" Have your proper alternations of study and exercise, and be thoroughly in earnest over both. This is a great secret of success, and will explain the surprise which one often feels on looking over the prize lists at the Universities, to find the captain of a college boat a senior wrangler, and the man best known for athletic sports a first-class man. But so it is ; with good bodily health and mental vigour, we can do far more in three or four hours than in a worse sanitary

state we can effect in double the time. The mind gets only a confused notion of many things, and knows no one thing clearly; the brain becomes a sort of intellectual *hotch-potch*. When the apparently well instructed scribe has to "bring out of his treasures things new and old," he has nothing forthcoming; for the retina of his mind, instead of receiving clear impressions, reflects back a confusion of colours, without any one distinct pattern, like a Turkey carpet. People who have never had the privilege of college life may abuse the ancient universities just as much as they please; but it is the honourable independence and self discipline encouraged there which constitutes their great value, and which makes our English universities what they are, and which, according to Mons. Montalembert, causes the education given therein to be so different from the Bastile system of the French seminaries. It is said that there is a statute at Cambridge, still extant, forbidding persons *in statu pupillari* to play at marbles on the pavement, which may be explained by the fact that students formerly entered college as mere boys. But whatever regulations our new lights may introduce, I hope that they will never discourage athletic sports. I am glad that the Prince of Wales joined both the boating and cricket clubs

when at Oxford. An American student, who has written on the subject, bears witness to the superiority in these respects of our English universities. The sallow-faced, bilious-looking Yankee, who had been grinding away under the professors of his transatlantic college, was amazed at the robust forms and active minds of the Cantabs; and he attributed the contrast to the exercise taken, and to the system pursued at Cambridge of teaching thoroughly whatever is learned there. When a man tries to do too much, he is like a guest who eats of all the dishes, and drinks of all the wines, at a modern dinner party. The brain, like the stomach, unable to digest, rejects the crude mass presented to it.

When I congratulate you, my working friends, on your Saturday afternoon half-holiday, it is really not so much that you may sit over your books, as that you may have a chance of enjoying fresh air and exercise. Of course I am a friend of night schools and working men's colleges, and I would encourage every young man to take as his motto, "*excelsior, excelsior*;" but, at the same time, let the body as well as the mind have fair play.

A few years ago, I was at a meeting of the working men's colleges in Manchester. It so happened that, where I sat, I could not

hear the speeches, so I busied myself with watching the physiognomies of the young men about me. No doubt I might be prejudiced, as every man may be who has got a crotchet in his head on which he feels very strongly;⁶ but it seemed to me that the beetled and prominent brow, and pale face, only too plainly indicated the tension and over excitement of the brain within. I longed to see these youths kicking a foot-ball, or playing at quoits, or at hockey, or at any game which should give healthy and refreshing change to the confinement of the loom. the workshop, and the foundry.

In reply, then, to the question, what kind of relaxation should the mind have? I answer, that which presents the greatest possible contrast to the ordinary occupation; and this is true of the body as well. Yet how sadly has this been forgotten! If I hear a cornet-à-piston, or a German flute, or a fiddle, the sounds are sure to proceed from a shoemaker's stall, or a tailor's board, or a painter's shop, or from the abode of some worthy fellow engaged in sedentary occupation, who has had too much sitting already, too much breathing of a vitiated atmosphere; and who, instead of courting Apollo, ought to be stretching his legs, developing his muscles, and expanding

⁶ Note D.

his chest, by walking, leaping, throwing bars, or by any of those sports which, with our modern fancy for Greek names, we call gymnastics. As the victim of a bilious liver is sure to be swallowing puff-paste whenever it comes in his way, so the man engaged in sedentary occupations neglects nature's wise rules, and chooses sedentary amusements.

Join Working Men's Colleges, Mechanics' Institutions, Christian Young Men's Associations, Church Institutes, if you please, O ye young men; but as you value your bodily health, that

“ Chiefest good
Bestowed by Heaven, but seldom understood,”

do not pursue any branch of knowledge to the exclusion of active bodily exercise.⁷ Remember what Shakspeare says:—

“ We are not ourselves
When nature, being oppressed, commands the mind
To suffer with the body.”

Assuming, then, that the kind of amusement should be such as to present the greatest possible contrast to the ordinary occupation, whether of mind or body, let me come a little closer to particulars.

But, before doing so, let me say a few words about our old English sports. Now I do very much regret that so many of these

⁷ Note E.

are things of the past. I do not mean exactly that our knights and nobles, clad in chain armour, should be tilting at each other with long lances, although I think that they might amuse themselves in worse ways. Lord Eglington's tournament was, pretty generally, considered a failure; at least we may conclude so, since no other nobleman has ventured to try the experiment. Still less would I revive the barbarous practices of bull-baiting, bear-baiting, and cock-fighting.⁸ But why should we not have archery meetings, as in days of yore? or some less dangerous pageant than the old tournament, when all ranks might compete for the prize on equal terms, and receive the reward of skill and valour, from the hands of a duly-elected Queen of Beauty? I am old-fashioned enough to believe that this ancient chivalrous feeling has a beneficial influence in refining the morals and the manners of young men. I do not envy the youth in whose eyes a prize would not shine with additional lustre when thus presented and received. I think that it is woman's legitimate province to win and woo to a noble emulation, whether in manly games, as she always has done from the days of the old Greeks downwards, or in the great race of life. I can well believe that as our

⁸ Note F.

Guards marched before the eyes of the Queen and the ladies of the Court, on their way to the deadly Crimean warfare, their breasts filled with renewed resolution to conquer or die, in consequence of such fair and queenly witness. I am very sure that, as with the old badge of the Garter, so with the Victoria Cross, the value is derived from the donor; and I would much rather trust the defence of our altars and hearths to the strong arm and unerring aim of the young rifleman, whose heart, like the knight of old, is in some fair one's keeping, than to the cosmopolite, to whom all places and persons are alike, and who would as soon manufacture powder and arms for foes as for friends, if he could get a higher price for the articles.

But, to return, I am not so utilitarian as to wish old customs to die out. It surely is very pleasing to find relics of our national pageants lingering here and there, sheltered by local traditions; sometimes startling one by their appearance amid the din and bustle of a large manufacturing town,—colours flying amid smoke and fog, and music blending with the clang of the steam hammer, and the whirr of the steam engine; at other times turning up unexpectedly in some quiet village still unattainable by railways, and unvisited by cheap trips. I heartily wish that the good custom

of "beating the bounds" was still kept up, in which Richard Hooker took such delight, "in which perambulation," as his biographer relates, "he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people." I think that the neglect of the few Church holidays still prescribed by the Prayer-book has entailed a great loss on all classes, and I am of Southey's opinion, "that festivals, when duly observed, attach men to the civil and religious institutions of the country, and that it is an evil omen when they fall into disuse."

Surely the dull monotony of rural life would find some relief from following good neighbour Flamborough's example, as described by "Goldie," in the *Vicar of Wakefield*:—"They wrought with cheerfulness on days of labour, but observed festivals as intervals of idleness and pleasure. They kept up the Christmas Carol, sent true love knots on Valentine morning, eat pancakes on Shrove-tide, showed their wit on the first of April, and religiously cracked nuts on Michaelmas-eve."

Few and far between as are the pleasures of "fortunatus agricola," who would wish to

deprive him of his harvest home and harvest supper?—that one time in all the year when the landowner and his labourers meet at one common board to commemorate the in-gathering of the fruits of the earth; when, as the poet Thompson beautifully observes,

“Thus they rejoice; nor think
That with to-morrow’s sun, their annual toil
Begins again the never-ceasing round.”

It is a very hopeful sign that these Festivals⁹ are now observed with a more religious character. In many places a holiday is given on the occasion, and the day’s proceedings are sanctified “by the Word of God and by prayer” in the parish church. The presence of the vicar and squire at the harvest supper at night, after having previously knelt together at the early Communion in the morning affords the strongest security against the drunkenness which, in times past, too often disgraced these gatherings.

I had the pleasure of attending such a festival in a model parish on the borders of Wales. The festivities of the day were ushered in by an early celebration of the Holy Communion, to be followed by a later choral service performed most creditably by a choir of men and boys, most of whom were engaged on the neighbouring farms. Every

⁹ Note G.

house in the village was closed, and every inmate, with the exception of the beer-house keeper, was at church. It would have done any one's heart good to see the enthusiastic way with which the villagers joined in the now well-known hymn, "Brightly gleams our banner," as the procession, headed by a chorister carrying a flag, passed on to the church-yard. Games of all kinds followed, and the happy day closed with a brilliant display of fire-works, as the newspapers would have described it.

No one will be surprised to hear that this good, and active, and judicious clergyman has filled his church, and emptied the public-house. No one will be surprised to hear that he has but one enemy in the world, and he the beer-house keeper.

As for CHRISTMAS FESTIVITIES, those who please may ridicule them; but, to my thinking, the wiser plan is to observe all good old customs, and to give up only such as are "more honoured in the breach than the observance." I do not envy the sleepy-headed churl who could not keep awake to hear the Waits on Christmas-eve,—the sweet cadences rising and falling in the clear frosty air,—now blending with our dreams and suggesting thoughts of Heaven,—now awakening us to the consciousness of the return of that joyous

night when the first carol was sung, "Glory to God in the highest, and on earth peace, good will toward men,"—now fading into the distance, as we might imagine the departure of the heavenly hosts.

"I come from Hevin to tell
The best nowellis that ever befell;
To you this tythings trew I bring,
And I will of them say and sing.

"This day to you is borne ane child
Of Marie meike and Virgine mylde,
That blessit Barne, bining and kynde,
Sall yow rejoice baith heart and mind."

I only ask you to look on these two pictures, and to choose which you like best:

This,—

"England was merry England when
Old Christmas brought his sports again.
'Twas Christmas broached the mightiest ale,
'Twas Christmas told the merriest tale.
A Christmas gambol oft would cheer
The poor man's heart through half the year."

Or this, written during the great rebellion,—

"All plums the Prophet's sons defy,
And spice broths are too hot;
Treason's in a December pye,
And death within the pot.

"Christmas, farewell! thy days I fear,
And merry days are done;
So they may keep feasts all the year,
Our Saviour shall have none.

"Gone are those golden days of yore,
When Christmas was a high day,
Whose sports we now shall see no more;
'Tis turned into Good Friday."

Let us keep up what good customs we have, and revive those which are defunct, if not in the letter, yet in the spirit. If townsmen have less need of variety than country folk, they have more need of repose. If the countryman is in danger of rusting out, the town resident may wear out too soon. It is very possible that we may be living too fast now-a-days. The intellects of many of us are so continually on the stretch, owing to the sharpness necessary to enable one man to compete with another; and we are kept in such a state of excitement, from what the Yankees call the "*go-ahead*" habits of the times, that we resemble high-pressure steam engines, always at full working power. We want the safety-valve of repose to let off the steam of our over-wrought energies; and for lack of this we are in danger of coming to a stand-still, either by the sudden paralysing of our faculties, or by the actual wear and tear of mind and body. Just as our citizens became victims of what was then so expressively called "*The Enemy*," (I mean the gout,) at or about the time when the increased number of buildings in towns filled up the old tilting yards and shooting grounds, so possibly, over-excitement may be a proximate cause of those fatal heart complaints

now admitted to be so much on the increase.¹

For these reasons I congratulate you on the success that has attended the EARLY CLOSING MOVEMENT. I rejoice at anything, not “positively wrong, which brings relief to the work! work! work!”—the sweat of the brain rather than of the brow—to which so many are destined. But let us supplement this admirable movement, by endeavouring to supply you with some profitable means of spending your leisure time. A proud and happy day indeed will it be for England, when every city and town has its PLAYGROUND and PUBLIC PARK, and every village its COMMON GREEN, in which “young men and maidens, old men and children,” may snuff in the fresh breezes of heaven, bestowed by the Creator on rich and poor alike, and enjoy healthy and invigorating exercise.²

Parks supported by public funds have been opened in the east and north of London, in various parts of Manchester, in Salford, Liverpool, Birmingham, Leeds, Bradford and Halifax; in Hull through the benevolence of a merchant, and in Chester through the munificence of the Marquis of Westminster. The more crowded and smoky the towns, the

¹ Note H.

² Note I.

greater is the need of these “*lungs*,” as they are not inappropriately called.

Of course, as nothing human is perfect, these privileges may be abused; but I venture to say that the evil lies very much in the separation of classes. Few working men would swear, or use bad language, before a lady or a gentleman; and if the authorities were vigorously supported in keeping order, or better still, if public opinion and public example were brought to bear on the subject, these bad habits would soon be things of the past, banished to the days when parsons might be seen at cock-pits, and gentlemen thought it a sign of hospitality, to send their guests home in a state which I do not choose to describe. I do not think it fair to lay all the blame on one class in society; let the shoe pinch where it is worn. As Brand observes in his well known *Popular Antiquities*, “were we to reprobate everything that has been abused, religion itself could not be retained; perhaps, indeed, we should be able to keep nothing.”

“Our forefathers were a holiday-loving people,” says a recent writer. With what delight they set out to bring home May, Herrick has told us in undying verse. “They hung a green bough on every door, and suspended from window to window, in the centre

of the streets, endless garlands of flowers. The dance under the May-pole was surely preferable to reeling out of a gin-shop; and the archers practising in the cool of a summer evening, under the trees in the Moor-fields, much better than a skittle-ground reeking with tobacco, gin and beer."

It is related of Fouché, the French minister, that when he wished to ascertain how the populace were affected toward the government, he took notice whether or no music and dancing were going on in the open air. When this was so, he knew that there was no dissatisfaction. But when, instead of "tripping it on the light fantastic toe," the people were gathered in excited crowds round some republican orator, or sitting in sullen groups within doors, reading the political pamphlets of the day, he knew that the volcano was ready to burst.

One other relic of our ancient customs I must mention—our FAIR DAYS. These fairs had, as you are aware, a religious origin, and were generally kept on the days on which the churches were dedicated. By common consent, they are observed as holidays in the neighbourhoods where they are held, and in many country places they form the only period in the year (save perhaps Christmas) when children and friends can meet together

at their common homes. Many a happy school-boy and school-girl—many a weary apprentice and journeyman—looks forward to the fair day as a red letter day indeed. The evil is that these fair days have been abused by dissipation and drunkenness; that young people have often to trace their ruin to the indiscriminate meetings permitted on such occasions. As I shall have to speak on kindred subjects afterwards, I will only say that the remedy is very much in the hands of masters and mistresses, and parents and heads of families. They might prevent much of the evil I am deploring, by accompanying their children and dependents themselves, by keeping their eye upon them, and by refusing to let them go, except under such circumstances.

An effort is now being made in many quarters to revive the anniversaries in question, without these abuses. Many a dedication feast is now ushered in with peals from the old church tower, with early communion, and processions of clergy, choristers and schools, with choral services and joyful festivities, races and games out of doors, plum pudding and roast beef within. I entirely sympathize with all these movements; at the same time I cannot help wishing that the clergy would not reprobate the old fairs, but

try to take them in hand, and influence the people to use them rightly.³ Depend upon it the old English spirit of sight-seeing is not extinct; we may not now appreciate exactly the same grotesque spectacles and shows, at which our forefathers laughed, or dress ourselves in "doublet and trunk hose," or in the turned-up shoes of the Plantagenets, but sights we must see, and sports we must have, or "all work and no play will soon make Jack (John Bull) a dull boy."

Our Odd Fellows' and Foresters' processions are a case in point; so is the determination of the Londoners not to be cheated out of their Lord Mayor's show;—all these things prove what I say, that in spite of this utilitarian age, Englishmen love sight-seeing after all.

Right glad I am that CRICKET is now so much more in fashion. This is pre-eminently a national sport, one which we have inherited from our Saxon forefathers.

I confess that I was delighted when, on a recent occasion, our Eleven renowned champions earned their laurels across the Atlantic, by beating twice their own number of Americans. Every one who wishes well to young men should encourage cricket clubs.

But what shall we say to HORSE-RACING,

³ Note K.

another national sport? If this pursuit only involved the careful breeding and training of horses, and their competing for a prize, no one could condemn it. But so far is this from being the case, that these objects are only secondary. The attractions are the betting and gambling; and the abuses are these, and the bad company and drunkenness which abound.

On this subject I must ask your permission to read a few remarks from a little work, entitled, *Plain Papers on the Social Economy of the People. No. I. Recreations of the People, Real and Imaginary*, by the Rev. J. Erskine Clarke, M.A.

“Its most vigorous supporters are crying out that you must ‘reform the turf,’ but it is so hopelessly rotten, that you might as well talk of reforming a cancer; while, even in a state of reformation, it would be but a poor recreation for the people, since the spectacle, the thing seen, is the smallest possible in amount, and the least elevating in character. What do the majority of the people see of the race itself? They are wedged, and crushed, and jammed together along the sides of the course. They can only see the small patch of dusty grass in front of them, with the unhappy dog that will alway run across it. They see the eager faces that line the other

side of the course. After long delay there is a buzz, and the cry along the ropes, 'Now they're off!'—'Wait a bit!'—'Now they come!' You hear the patter of their hoofs along the turf—you see a cloud of coloured jackets, and of arms and whips in active exercise, coming up—in a second they are abreast of the representative of the people, they flash past, and leave only a cloud of dust behind. They are followed by the shouts of the mob, whose excited feelings find vent in such phrases as 'Blue has it!'—'No, he hasn't!'—'Yellow has it!'—'Go it, yellow!'—'It's all your own!'—mixed with imprecations and expletives unfit for ears polite. Perhaps the race is twice round the course, and so, after a few minutes, the same scene is repeated, and the horses whipped—('flailed' is the technical and expressive phrase of *Bell's Life*)—whipped, flailed, spurred, and bleeding, pass the winning-post with the fleetness of an arrow. In a moment the decision of the judge is given, and the numbers, one, two, three, go up on the telegraph, and the race is over. There is not much in this to refresh a wearied worker."

On the kindred sports of FOX-HUNTING and STEEPLE-CHASING I need say nothing, because they are not the amusements of the *people*. Few of us could afford to keep a

hunter, and I suspect that a townsman would not cut a much better figure on horse-back, than John Gilpin of immortal memory, or the veritable tailor riding to Brentford. I do not wish to resuscitate the fox-hunting parson; but I do hope that our country gentlemen will not (I do not much fear they will) give up that manly and healthy sport.

And now a word as to CHEAP TRIPS. These are pre-eminently for the people. They are of great use in enlarging the mind, and in doing away with local prejudices by enabling people to see more of the great world. By means of cheap trips, many a working man and his family have been enabled to gaze on noble minsters, such as York and Lincoln, or to become acquainted with our matchless lake scenery, or to behold the eternal ocean.

To these excursions, the rule I first laid down applies. They should be arranged so as to present the greatest contrast to the ordinary associations. Country-people should be taken to see towns—towns-people should be taken to see the country, or to the sea-side. The destinations should not be so far off as to make a toil of the pleasure, and they should be literally *cheap trips*, or they might involve expenses the working man can ill afford.

GARDENING is the last out-door recreation of which I shall speak. I can only say that, from my own observation, few things have done more good than the plan of allotting small portions of ground to working men, to be cultivated by them in their leisure hours. I once heard it objected by a churlish farmer, that if you give your labourers a piece of ground to till on their own account, they would reserve their energies for this object, and neglect their master's work. But the very contrary was found to be the case, for the best cultivated gardens belonged to the most laborious and conscientious labourers. In the town of Wigan, allotment grounds were assigned by two mill owners, deservedly respected for the interest which they have always taken in the welfare of their operatives, and I believe that I am justified in stating, that the results have been such as to satisfy the most sanguine hopes of these benevolent men.

In a village in the East Riding of Yorkshire, the tenants to whom this boon had been granted, subscribed for and presented to their landlord a silver snuff-box, in token of their gratitude. I would respectfully suggest to all landowners, and employers of labour and capital, the expediency of adopting the allotment system wherever practicable;

and I would urge it on the double ground that spade husbandry will improve the land itself, as much as the simple and inexpensive recreation of gardening will benefit the morals of the people. To townsmen the benefits are incalculable. No one who does not live amid the smoke and din of a large town can estimate the pleasure which a few flowers are capable of conferring, nor the influence which this taste has in rendering coarser pursuits distasteful. Many a time has a bunch of flowers brought a measure of happiness to a bed-ridden sufferer; many a poor seamstress, debilitated by late hours and a confined room, has found her sole pleasure in attending to the few little plants which somehow continue to live on the little balcony outside her window, in spite of the smoke, and fog, and malaria of the city. Many a time, as I can testify, has the flower-garden kept the father of a family from the village ale-house.

It may be objected that gardening is too laborious to be considered a recreation. Possibly it may be so to an agricultural labourer; but it would not, I think, be thought so by a shoemaker, or by any one whose occupation is sedentary.

To other pleasing incidents I may allude, although I am scarcely at liberty to mention names. I know of more than one gentle-

man's mansion where the produce of the green-house is devoted, year by year, to the purpose of decorating town churches. In an "out-of-the way" village in Lancashire, flower-beds are regularly cultivated by young factory girls, who rise at four or five on Easter-day morning to adorn the church with the fairest, the sweetest, and choicest flowers they can produce. Again, I have seen village maidens welcome a happy young bride by strewing her way to church with flowers, as if to symbolize their good wishes, that flowers and not thorns, happiness and not cares, might be her portion. And who has not noticed the carefully-tended grave, strewed with fresh flowers day by day, by some loving wife or sister, and planted with choicest shrubs? as though, to use the words of Keble, the mourners would be

"Gathering from every loss and grief
Hope of new spring and endless home."

You all know that this has been done by our Queen ever since her great loss; and I believe I am right in saying that Her Majesty places a fresh wreath on the Prince Consort's tomb every anniversary of his birth-day, wedding-day, and day of his death.

Of course there are persons who see neither beauty nor poetry in these things, to whom the ever-varying face of nature, the shifting

cloud, and the golden sunset, speak of nothing but the state of the weather and the chance of getting in their crops. Just as the Cambridge mathematician laid aside Milton's *Paradise Lost* because "it proved nothing," so there are utilitarians who would cultivate no flower but a cauliflower, or retain any symbolical act whatever. Their churches they would have, in the country, like barns, and in the town like concert rooms, "neat, warm, and commodious," as I have heard a worthy churchwarden define his ideal of what a church should be; and poetry, and symbolism, and imagination they would altogether divorce from religion and religious rites. I do not quarrel with them if these are their honest convictions; but I claim a like liberty for myself, and for those who think with me, that art is the handmaid of religion, and that nature suggests "outward and visible signs," or sacraments of invisible truths.

So much, then, for OUT-DOOR recreation. I now come to consider IN-DOOR amusements. And first I would observe, that whatever makes the home of the working man attractive to him, and keeps him there, drawing closer the bonds which bind together husband and wife, parent and child, does him the greatest good of anything in the world. Giving all due weight to the need which the

man has for change, the wife, who has been busy all day long in attending to the house and the children, in preparing the meals, and the thousand and one little matters which fall to her province, has surely her claim to the relaxation as well as he. It is not right for the husband to have all the cream, and the wife only the skim milk. Nature, herself, has laid a too unequal burden on the weaker vessel, for the man to be such a selfish churl as to refuse to share in such of her trials as he may. Ancient chivalry sought to compensate women for the greater ills her "flesh is heir to" by the higher honour accorded to her. A grand old code was that same chivalry! We retain the spirit of it in the precedence of rank given to noble ladies over their brothers, in our taking off our hats to ladies, opening for them the doors, and all the nameless attentions, which no one who pretends to be a civilized being would refuse, and which women may always expect, unless they themselves forfeit these distinctions by assuming bold, forward, "fast" manners, or by leaving their proper home-duties to talk nonsense about women's rights on platforms.

I say, then, that it is not fair for the husband to leave his wife to bear her cares alone, that he may indulge systematically in amusements; and that clubs, reading-rooms,

lectures, working men's colleges, would do more harm than good if they made home distasteful, and took the husband and father away from his wife and children. And here I may venture to say one word to the ladies themselves. A woman has her own comfort very much in her own hands. If she is cheerful and good tempered, she will be her husband's natural companion in his summer evening's walks, and he will carry the baby out for her, as I have seen in our public parks; and again, as I have also observed her watching him at his gymnastic exercises with an honest, matronly pride. It will be, to a very great extent, her fault if his home is not comfortable; and comfortable it cannot be if she is dirty and untidy in her habits, with a voice pitched above what musicians call the key natural. On the other hand, "a dinner of herbs where love is" is no indigestible meal, and a neat parlour, with a bright fire, a kettle singing on the hob, and puss purring on the hearth, is, on a winter's night, no very unattractive spot.⁴ Besides, it is home, "and home," as the old proverb says, "is home, be it never so homely." Never could the lending library do half so much good, as when the good man reads aloud to his wife and children the books he borrows, thus

⁴ Note L.

sharing his pleasures with them, and seeking to profit them as well as himself. I know that there are old fashioned, but well meaning folks, who would only place the Bible in the hands of poor people. I would only say to them, when the Bible is the only book *you* read yourselves, it will be time to restrict the poor man to one book; but till you give up your magazines and newspapers, and burn or sell all your library, but your Bible, you will not be consistent.

And here I would say a word in favour of judiciously selected NOVELS. They are of great use in giving ideas of life and manners, and many of them, such, for example, as those of Sir Walter Scott, are really valuable from the vivid, accurate pictures which they draw of the times of our forefathers. Then there is a happy, kindly geniality in Mr. Dickens' novels which has whiled away many a weary hour. It would be invidious to draw comparisons, and I will only say that the dangers arising from novels are, first, that they may indispose the mind for more profitable reading; and, secondly, that since working men have so little time on their hands, they might employ their leisure to more advantage. But as I am speaking on the amusements, and not on the studies of the people, I need only allude to these dan-

gers. I would certainly not exclude novels from the libraries of working men; and I am very happy to be able to state, on the authority of more than one publisher both in London and the Provinces, that the public taste for novels is rapidly improving, and that the fictions contained even in such periodicals as *Reynolds' Miscellany*, the *London Journal*, and the *Family Herald*, are much better than they were in times past.

It is at home that Music should be heard, unless, as with some wind instruments, it becomes so deafening as to be unpleasant (to say nothing of waking the baby). Why should not games such as draughts, and chess, and backgammon, amuse the poor? I wish that I could include cards; but indeed I cannot. They may, I know, be played without any harm; but they are not, generally, so played by working men; and more oaths and ill tempers have been exhibited over the dirty, greasy, beer-stained pack of cards, than over any other game. Besides which, there is a prejudice against them in religious minds, and it is surely better to respect that prejudice. A clergyman, for example, known to be a card-player, or a dancer, or a frequenter of theatres, would be the very last man, with the exception of an immoral person, to whom a penitent would

resort to "open his grief," and for whom a sick man would send on his death-bed. Believing, as I do, that the more the clergy identify themselves with the people, and countenance, and at times mix with them in their amusements, the more their influence will be extended; yet I am persuaded that they will never lose respect by personal self-denial. St. Paul's rule should be theirs:—"All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."

I must now come to consider such in-door amusements as cannot be had at home. These include THEATRES, DANCING SALOONS, CONCERTS, ORATORIOS, PENNY READINGS, LECTURE ROOMS, READING ROOMS, LIBRARIES, NEWS ROOMS, WORKING MEN'S CLUBS, TEA PARTIES, SCIENTIFIC and other EXHIBITIONS.

And first as to the THEATRE. I know that I am here treading on delicate ground, and I must speak cautiously and advisedly, because I have not only to encounter prejudice, but to respect the convictions of good and earnest men. Perhaps all, save those who put under a ban every kind of recreation, good, bad and indifferent, admit that there is, in the *abstract*, no harm in dramatic representations. There is no sin in talking in blank verse, nor in personating kings and queens.

Nor is there anything necessarily more degrading in getting one's living on the stage, than by teaching music. An actor may be a gentleman, and a Christian too, as far as the mere acting goes; and there is no reason, in the nature of things, why the head of a Christian family might not take his wife and children to hear one of the plays of our immortal Shakspeare, pruned, perhaps, of a few excrescences, and so enjoy one of the most elevating of all our public amusements.

This is the abstract view of the subject; but, as the logicians say, we must regard the question in the concrete. We must consider the stage with all the circumstances connected with it, and not as we wish it to be. The question then is,—Is THE THEATRE, as at present conducted, such an amusement as Christian men and women may safely and conscientiously indulge in? or is it so intimately connected with the pomps and vanities of this wicked world, or the sinful lusts of the flesh, that every consistent Christian must avoid it like the plague?⁵

Once for all let me say that on this subject I am a learner. I do not profess to be competent to talk about things of which I must, necessarily, know more by hearsay than by personal observation. I have been to the

⁵ Note M.

theatre when a layman, and I admit at once that a father of a family may visit it without detriment to his morals, or those of his family; he may hear a good play, and be amused and instructed, and not corrupted. But this is not the whole question. He has to consider, not the effect on himself alone, but on others. And here my approval of the stage must end. The plays are not always such as modest ears may hear, or modest eyes behold; and both the company (I use the word technically, meaning the actors) and the audience are often far other than such as a Christian man can approve of.

I have been told, on the authority of a detective officer, that theatres are a great downfall to young men; and that it is at such places that they generally find out the youths whom they suspect of dishonestly tampering with the property of their employers; because it is there that young men form those associations which so unduly tax their resources. Let anyone walk down Covent Garden, Drury Lane, or the Haymarket in the evening, and he will understand my meaning. But what are we to say of the PENNY THEATRES, or "GAFFS" as they are called? I fear that they have been, too often, little better than sinks of impurity. Here, then, is a question for all

thoughtful men to solve. Is the devil to have all his own way with the stage? Is it to be considered his peculiar province? Are there to be no means of cleansing the Augean stables? My own opinions on such a subject would be of such little value, that I will rather give you the results of the experience of others better qualified to judge.

“If it were compatible with Christian sobriety,” says Mr. Clarke, “most people would allow that *THE THEATRE* would be the most complete and interesting of all amusements. It is specially the recreation of *the people*, those who are too exhausted by their toil to find rest in scientific lectures, or other recreations, which require the mind to be active. In the theatre the mind is passive; it is acted on through the eye, without conscious effort to itself. There is no strain on the attention, and therefore it is that one regrets that the theatre has fallen so sadly low that, as it is now, a modest woman, a right-judging man, can scarcely enter it. But surely there is no need that it should always be so. The three great evils that environ it are,—its association with drunkenness and licentiousness, the doubtful morality of plays, the unworthy character of the majority of the actors. We have left it in the hands of the professedly ungodly and

profane, and can we wonder if it has become ungodly and profane? We can look for no advance in the purifying of the drama, so long as religious men keep aloof from it. In Germany, where the drama has never been so completely reprobated by Christian people as in England, an effort is now being made to redeem it, by putting the theatre under the control of a person of conscience and character. It does seem that it would be better for the purity of public morals to have a theatre under a firm committee of supervision, some of whom should be present at every performance, with taste as severe as the authorities may choose, and that in their presence the performances should go on, with shorter duration, and earlier hours, than at present. There would be no danger then of disgraceful dancing, disgusting singing, and loose inuendo being flung in to form part of the performance. The advantage of such a theatre would be, that people would be drawn away from the haunts of intemperance, and the debasing, secret pastimes which now attract them. But while we thus speak, once more we must denounce the theatre as it is, as one of the most fearfully powerful of our schools of vice, most vile in its surroundings, most lax in its teachings."

Speaking of penny theatres, Mr. Goodwin

remarks, in his interesting book, entitled, *Town Swamps and Social Bridges*,—"Much evil arises from these resorts; nevertheless, we have a strong conviction that they are calculated to do more good than harm, and that it is not so desirable to interdict as to improve them, and render them a means of satisfying, innocently, that yearning for mental food to which we have alluded."—p. 94.

I will conclude my observations on the stage with one remark, that, like every other amusement, it will always represent the tastes and feelings of the age, and that in proportion as these tastes and feelings improve, the stage must improve too, or it will certainly fail. It is worthy of the consideration of all those beneficent men, who are endeavouring to provide rational amusements for the people, to see if they cannot secure a cheap theatre, with a carefully-selected company, and with such plays as alone are proper. A rule might be laid down for regulating admission, never found to be inconvenient in general society, that everyone should give in his name, and that no female should be admitted without a proper introduction.

Akin to theatres are DANCING-SALOONS. What can we say of these? Why, of course, that dancing is of itself innocent and healthy. There is no more harm in dancing than in

marching to the sound of music. In the bright and sunny climes of the south, young men and maidens dance to the sound of the fiddle or the tambourine; and why should not our young folks do the same? I have two things to say to this question; first, where do they learn to dance? and, secondly, when do they dance? If they learn at places where youths of both sexes mix indiscriminately, without the presence of their parents, or of some trustworthy friend who stands in the place of a parent, then I cannot find language strong enough to express my abhorrence of such proceedings. And what shall we say of the public-house saloons, at the statute fairs in the country, or of the "Free and Easies" in our towns, where dancing is announced to begin at nine, where any *gentleman*, save the mark! may introduce a lady, and where the profits arise from the sale of spirituous liquors consumed, and from other more questionable resources? O! shame on the Christian country which allows of such things; shame on the Magistrates who dare to licence such places; shame on the Clergy if they do not lift up their voices, trumpet-tongued, to denounce them. But, thank God, they do denounce them. Churchmen and Dissenters are united in a bold denunciation of these abominations.

The remarks which apply to the theatre apply to dancing. Are there no means of wresting it from the evil one? Cannot people dance, and not always in company with the devil—like Robin Burns' excise-man? Can religious men do nothing in this matter? Of course, if a man has adopted the foregone conclusion that every one who dances, dances for mere "sensual enjoyment," and ranks himself for the nonce with "the army of Satan," the "antagonists of God," there is no reasoning with him. But, happily, all religious men do not think so. Every dance is not objectionable; and no merrier sight would I wish to see than the carpet taken off from the drawing-room floor, and a party of young people spending an evening at Christmas-tide in dancing, as well as in other amusements. Connected with more than one manufactory, opportunities for dancing have been afforded, and we are assured by the proprietors with no evil results.⁶ This experiment has been tried at Birmingham. Again, a congregation of Protestant Dissenters at Boston, in the United States, have so far overcome their prejudices, as to provide dancing for the Sunday School children. "Vulgarly," says the genial Vicar of St. Michael's Derby, from whose pamphlet our

⁶ May Cross Works, near Chesterfield.

account is taken, “ ‘the proof of the pudding is in the eating;’ the wisdom of a plan is seen in the issue.” This plan (of combining recreations with religious associations) has been tried in Boston for twenty years; nearly ten thousand children have passed under this joyous, cheerful, loving discipline; yet it is said that not one of those really connected with this school has fairly fallen under the temptations which so beleaguer the human soul, especially of the poor and of the young in the crowded walks of a great city.

The next amusement I have to name is the **CHEAP CONCERT**.

CHEAP CONCERTS have been attended with the very best results in London, in Manchester, in Liverpool, in Birmingham, in Leeds, and in fact in most of our large towns. Working men have proved themselves to be quite as appreciating, not to say as critical, an audience, as any which may be found in the “west end;” and I have the authority of a great musical composer for saying that only *really* good music is ever permanently popular. You all know what Shakspeare says of music,—

“ When griping grief the heart doth wound,
And doleful dumps the mind oppress,
Then music with her silver sound,
With speedy help doth lend redress.”

And again,—

“Preposterous ass, that never read so far
To know the cause why music was ordained!
Was it not to refresh the mind of man
After his studies, or his usual pain?”

I do think that such persons as Messrs. Jullien, and Charles Hallé, are real benefactors to their race; and you will, I think, agree with me, that they are entitled to the gratitude of thousands. In London, Birmingham, and Stoke-upon-Trent, monster concerts have been attended with signal success, and the “movement” has extended even to Presbyterian Scotland. In Edinburgh, the Saturday evening’s entertainment has been advocated by Dr. Guthrie himself.

Two things seem essential to the success of musical entertainments; first, they should be cheap; secondly, the music should not be too elaborate. If secular, let it be of the ballad kind. You remember what Dr. Johnson said, “Give me the ballads and you may take the pulpits.” Let it be of an ennobling kind. If sacred, let every effort be made to secure reverence.

A very good arrangement was adopted at an Oratorio which took place in Manchester a few years ago. An able and eloquent divine—the Dean of Chichester—was present, and explained the subject. Some other entertainment might be mingled with the music, to

give a rest to the ear, and a pleasing variety to the entertainment,—such as dissolving views, the music corresponding with the representation, “gentle music o’er our senses stealing,” at the same time that the eye is entranced by a moonlight scene, or the interior of a cathedral.

Glad am I to see the clerical broad-cloth side by side with honest fustian at our **CHEAP CONCERTS.**

I hope, however, that these remarks will not be understood as if I meant to approve of Music Halls so called. There is all the difference in the world between a “Concert Hall” and a “Music Hall.” In the one the music forms the sole entertainment; in the other it is only secondary.⁷

PENNY READINGS have been a great means of influencing working men for good, and keeping them out of the public-house; they have the decided advantage over many other amusements, that they may be enjoyed by the husband and father, in company with his wife and children. I have taken part in these readings in London, in Manchester, in a remote village in Cheshire, and in Tenby. In every case the readings were a decided success. Of course we had now and then to regret that the tastes of the audience were

⁷ Note N.

not more refined, that broad humour “took” more than genuine wit, that *Mrs. Caudle’s Curtain Lectures* were more popular than Lord Macaulay’s *Lays*, or Mr. Tennyson’s finest poems ; but this is, after all, what might be expected before hand, and a judicious committee of management will find but little difficulty in making a proper selection. As the Preface to our Prayer-book would put it, it must be our “wisdom to keep the mean between the two extremes of too much stiffness in refusing, and too much easiness in admitting,” subjects calculated only to excite laughter and mirth. All palates cannot appreciate *caviare*, and we must seek to elevate the tastes of the audiences at our Penny Readings.

A word now on LECTURE ROOMS, although I shall dismiss them speedily, as hardly coming under the definition of amusements. I have my doubts as to whether people are not tired of lectures. Everywhere I hear the same complaint, that they have been overdone. Possibly the fault is that they have been too abstruse, too technical, too difficult; that they have been shot like rockets over the heads of the people, and after a little flash, and a few sparks, have left no light behind. One hint I would give to all caterers for the public taste. If you want

to secure an interested audience, give them something to see, as well as to hear; diagrams for example, an orrery, dissolving views, or chemical experiments.

Pretty nearly the same remarks apply to READING ROOMS and LIBRARIES; they are designed for instruction rather than amusement. I rejoice, indeed, that they are now multiplying everywhere, and I can bear witness to the decorum and good conduct of those who make use of them. I have not the report of any of our free libraries at hand, or I might give you a few statistics, unless you are as sick of statistics as I am. I am tired to death of tables, classifying and sub-classifying, and reducing all God's creatures to rows of figures, like the multiplication table. So, instead of telling you how many books are taken daily, weekly, or monthly, from any of our "Free Libraries," or the "Athenæums," or "Church Institutes," or whether Butler's *Analogy*, or *Household Words*, are mostly in demand, let me recommend the selection of such books as the people will read—such as will amuse as well as instruct the readers.⁸

Very recently attempts have been made, and happily with great success, to combine the attractions of a Lecture Room, Library

⁸ Note O.

and News Rooms, with still more popular amusements, in the form of WORKING MEN'S CLUBS.⁹ Some of these Institutions are connected with churches, chapels, or schools, and are under the control of the clergyman; others are self-supporting, and managed by a committee. In all the clubs with whose reports I have been able to make myself acquainted, I find the following to be among the provisions made for the members:—

1. A well-lighted room, with a cheerful fire, commodious seats, and convenient tables on which are placed newspapers, magazines, reviews, and the like.

2. Accommodation in-doors for such games as chess, draughts, backgammon, dominoes, bagatelle, and out of doors for cricket, skittles, &c.

3. Coffee, tea, and bread and butter, supplied at an average rate of a penny for a breakfast cup, and a half-penny for a slice of bread and butter.

In some of these Clubs smoking is allowed, (a suggestion which I ventured myself to make in a series of papers written some years ago,) in others it is prohibited. Tea parties and lectures are also given, to which the wives and children of the members are admitted—an excellent regulation, which may

⁹ Note P.

materially lessen our apprehensions that the working man would become so enamoured of his club as to imbibe a distaste for his home.

But the working man may fairly retort on his wealthy neighbour, that he is not the only one to whom a club presents superior attractions than home, and that under very different circumstances. He might say,—“You are not, as I am, confined to one apartment as your sole dining-room, study, and nursery; on washing-days your sitting-room is not redolent of soap-suds, and you may soon escape from the domestic music of wailing children and teething babies. After all, we are both seeking, each in his way, the same thing—relief from the monotony of our daily occupation, in cheerful company, news, and exciting amusements.” I do not, as I have before shown, ignore the abuse in question, but we may reasonably expect young, unmarried men, to be the most frequent subscribers to these clubs. Moreover, we have to weigh the attractions of the club, not so much against the “domesticities” of home, as against the temptations of the public house, the casino, and the dancing saloon. If tea and coffee are the only beverages imbibed, the “missis” may regret that she has not more of her “good man’s” company,

and that he is not by to hold the baby for her; but she will be free from dread of the uncertain step, and husky voice, and empty pocket, which make so many poor men's homes scenes of "mourning, lamentation, and woe."

Whilst I am talking of tea and coffee, I cannot help saying a word in favour of congregational and school TEA PARTIES. These are, specially, the wife's treats. Here she may be seen in her best cap and smartest gown, and great is the power of talk, and of "imbibition," which marks her appreciation of the proceedings. For myself, I have as insatiable a thirst for tea as Dr. Johnson had; and many have been the occasions when, together with the "cup which cheers but not inebriates," I have partaken of "the feast of reason, and the flow of soul."

But I would venture to make one suggestion. Do not weary out young folks with too many and too long speeches. I have been at tea meetings when it has been thought hardly respectful not to ask every clergyman present to make a speech; and so it came to pass, that good and well-meaning men, utterly unable, ordinarily, to say half-a-dozen sentences without book, have got on their legs, and wearied out the patience of a room-

full of people, who had come to enjoy themselves. Have some good and popular music, and let your choir sing a few glees, and national and loyal songs. Encourage the young folks to give recitations, to act charades, and even to go through a well-selected play. A magic lantern is an unfailing source of amusement, *if* the scenes are not *above* the little folks, and there is a fair number of comic slides. A stereoscope, with good photographs, may supply the place of the old popular peep-show, and be very taking, if the exhibitor is able to throw a little life into his descriptions.

SCIENTIFIC EXHIBITIONS may be made a source of amusement as well as instruction, though they hardly come under the definition of "recreations." A few popular hints on the chemistry of common things, illustrated by experiments—on the organization of the human frame, illustrated by diagrams—or such marvels as "Professor Pepper's Ghost," may be very interesting, without requiring too close attention. Whilst, however, I am speaking of such things, I cannot too strongly reprobate those "*anatomical*" *exhibitions* which, under the pretence of being scientific, are in reality indecent and demoralizing, and several other exhibitions

to which I need only allude, and which I am sorry to see tolerated both in London and elsewhere.

PICTURE GALLERIES will need little more than a passing notice, because they can only be seen in some of our largest towns. Possibly our "fine art exhibitions" may have done something towards refining the tastes of the working classes, as they certainly have in promoting artistic skill; but as far as my experience goes, they are *above* the popular tastes, and exercise but little influence in the way of supplying amusement and recreation to the many, whatever they may do to the more thoughtful few.

One other question needs more than a passing consideration, which I do not think we should do right in shirking—SUNDAY SPORTS. What are we to say about them? Shall we take example from our continental neighbours, and open out our public parks and playgrounds, and encourage our young men and maidens to dance and play between the hours of Divine Service? Some very good people say "Yes;" and some very good people say "No." Those who say "Yes" tell us that Sunday games are engaged in abroad, with but little harm and with a great deal of good. Those who say "No" assure us that such a liberty would be

but the beginning of a license which must end in the general desecration of the Lord's-day. Now I quite admit that young men and maidens, to say nothing of boys and girls, might spend part of their Sundays in much worse ways than in sports, and that enforced idleness may be productive of much greater evils than fun and frolic; but I cannot help feeling, that to encourage Sunday amusements would be a direct going against our national religious instincts. I do not doubt that devout Frenchmen, Germans and Italians might play at games on a Sunday, and do so with a clear conscience; but I do not think that English youths could. The truth is, that in breaking through the religious traditions in which he has been brought up, a young man would be doing violence to his conscience; and the Apostle Paul says, "Whatsoever is not of faith is sin."

The Christian Sabbath, as its name implies, ought to be a day of rest, as well as of spiritual edification; and this it can hardly be if persons whose energies are unduly taxed for six days in the week, spend the seventh in exciting sports, pondering over curiosities in museums, or attending scientific lectures. If the services at Church are made hearty and attractive, and the sermons are interesting and not too long, the mental exertion

would be quite sufficient, and the remainder of the day might well be spent in quiet social gatherings, in friendly intercourse, in walks in the parks, or into the country. For these reasons, whilst I would have public parks open, I would not encourage Sunday games, nor the opening of museums and lecture-rooms, on the Lord's-day. We all know the torrent of opposition which the publication of the *Book of Sports* caused in King Charles's days; and he would be as bold as well as an unwise man, who would force a people to act counter to their own convictions.⁸

And now a few words in conclusion. I am persuaded that religious men commit a grave mistake when they place a ban upon amusements, and stand aloof from the recreations of the people. Some persons, indeed, argue that if we were thoroughly impressed with the love of God, and spiritually minded, we should have an utter distaste for amusements of any kind. But even were this true, we must remember that we have to deal with mankind as they are, not as we wish them to be. We have to deal with young men and women in the hey-day of youth, full of life and spirits, surrounded by pleasures which are not innocent, and which they will inevitably pursue if they cannot

⁸ Note Q.

find better. The question is not, shall the people have recreations? *that* they have answered for themselves; but shall we provide healthy amusements instead of unhealthy ones—innocent instead of guilty ones? I must, however, avow my entire dissent from the assumption which I have named. Whilst I protest against the dissipation which makes the pursuit of pleasure the business of life, I am sure that there is not one word in the Holy Bible against rational amusements indulged in moderately; and I cannot but think that He, Who was in all things the Pattern Man, gave us assurance of this, when He hallowed with His sacred presence the festivities of a marriage feast, and made music and dancing the representation of the joy of the Holy Angels over the repentance of the sinner.

As far as my humble influence goes, I would gladly mix with the people in their amusements, and instead of divorcing religion from recreation, I am willing to “publish the banns of marriage” between them, and to wish them a long and happy union.

But “there is a good time coming.” Class and class, long separated by mutual jealousies, tempted by dishonest speculations on the one hand, and reduced to starving point on the other, from over competition, are now draw-

ing nearer and nearer to each other, under a conviction that the interests of the one class are inseparable from the welfare of the other. Improved as we are, however, much still remains to be accomplished. We have done well in forming parks and free libraries; but the upper classes have not yet learned to mix with, and share in, the amusements of their poorer neighbours; or, at all events, to countenance them by their presence. It is still, I fear, a matter of sad but just reproach, that Englishmen cannot go by cheap trips, or frequent public places of amusement, without drunkenness and bad language. How much of this is due to the standing aloof of religious men, and the separation of classes, I leave others to determine. But I am convinced, that that man will be one of the greatest benefactors to his fellows, who will endeavour to free amusements from these accidental evils, and himself countenance and support all those recreations, on which the serpent's trail has not been laid too deeply for them to be purified and reformed. Whether dramatic performances, dancing, and other amusements of a like nature can be so reformed, seems to me to be one of the great questions of the day, intimately connected with our social condition, and one which, I hope and

pray, may be ere long answered in the affirmative.

I will sum up all I have got to say in the words of Dr. Guthrie, who has proved himself to be a most zealous, judicious, and active promoter of the legitimate amusements of the people, to whose powerful advocacy the good citizens of Edinburgh are mainly indebted for their Saturday afternoon holidays, and evening concerts—words which ought to be written in letters of gold. “Make your home,” says this eminent man, addressing Christian parents, “a bright, cheerful home. Mingle firmness with kindness. And from late hours, from dangerous companions, from nightly scenes of pleasure and amusement, more carefully keep your children than you bolt door or window against the intrusion of those who can but plunder you of property, infinitely less valuable than your domestic purity, of jewels, infinitely less precious than your children’s souls.”

APPENDIX.

NOTE A, P. 9.

The following wise and sensible remarks, taken from the address of the Dean of Chichester, on the occasion referred to at page 51, are a sufficient refutation of the objection that a clergyman is out of his duty in promoting the recreations of the people. To this performance of the sublime oratorio of the "Messiah," four thousand working men, women and children were gratuitously admitted, through the liberality of their employers:—

"In seeking to provide for and extend the innocent and rational amusements of the people, I feel that I am labouring in my vocation as a minister of the Gospel,—promoting the cause of virtue by diminishing the temptations to vice. Our work, whatever it may be, is for the most part assigned to us by circumstances over which we have very little control; but with respect to our amusements, much more is left to our freedom of choice; so that, if you desire to know the character of a man, it is not sufficient to inquire whether he is industrious and full of talent in his place of business, you must also ascertain to what amusements his leisure hours are devoted. A man may be a very skilful artizan, but if his leisure hours be passed in places of intemperance, dissipation and debauchery, his skill may be beneficial to the public, but it will not be advantageous to himself or to his family. To empty the pandemoniums of vice, open then and increase the places of innocent recreation and amusement; and most valuable are those amusements which a man can attend accompanied by his family."

An able writer, of a different school of thought, confirms this opinion, in one of the most remarkable works of the day.

"Every one who considers the world as it really is, and not as it appears in the writings of ascetics or sentimentalists, must have convinced himself that, in great towns, where

multitudes of men of all classes and characters are massed together, and where there are innumerable strangers, separated from all domestic ties and occupations, public amusements of an exciting order are absolutely necessary; and that, while they are often the vehicle and the occasion of evil, to suppress them, as was done by the Puritans of the Commonwealth, is simply to plunge an immense portion of the population into the lowest depths of vice. National tastes, however, vary with the different stages of civilization, and national amusements will ever vary with the different stages of civilization."—*History of the Rise and Influence of Rationalism in Europe*, by W. E. Lecky, M.A., vol. ii., p. 325.

I cannot refrain from adding the opinion of a wise and experienced country clergyman, my friend and neighbour the Rev. G. W. Birkett, Vicar of S. Florence, near Tenby.

"The recreations of the people form part of their education, and they should be far more common among all ranks than they are at present. We benefit both parties alike if we can tempt the young gamester from the billiard table, and the carpenter or mason from the ale-house, to a hearty game of cricket in the open field. Manly and invigorating exercises, in which master and servant may take their part; social meetings, in which useful and entertaining lectures are delivered, or adults form themselves into classes, should be much more common than they are. The annual feast of the Friendly Society should always be presided over by the Clergyman or the Squire. In these respects I trust we are improving."—*Lecture On the Improvement of the Condition of the Working Classes*, &c.

NOTE B, P. 12.

Very prolonged mental exercise is still more injurious, and in nearly the same way (as unsystematic exercise). It not only produces immediate results of an inferior kind, but it incapacitates the faculties for the production of better results in future, even though the amount and degree of the exercise should then be only legitimate. The brain, or some part of it, becomes morbidly affected, functionally if not structurally; and it may require years of repose for its restoration, if it can ever be restored to its pristine soundness. This is one of the most common diseases encountered by physicians among literary and professional men, and men of business.

The dangers of this excess of work might generally be avoided, if men were more attentive to the known laws which regulate health, whether bodily or mental. Indeed, in this instance, as in so many others, the rules applicable to both are identical. The chief of these rules are,—to intermit the labour after a certain reasonable time ; to exercise the muscles in the open air during this intermission ; and so to work alternately with body and mind.—Lecture by Sir W. Brown.

NOTE C, p. 13.

Many other examples might be cited. Thus Mr. Disraeli tells us, that Tycho Brahe diverted himself with polishing glasses for all kinds of spectacles. Cardinal de Richelieu found a recreation in violent exercises, and was discovered jumping with his servant, to try who could reach the highest side of a wall. The great Samuel Clarke was fond of robust exercises ; and this profound logician has been found (like Newton) leaping over chairs and tables.—*Curiosities of Literature*, vol. i., pp. 41-4.

NOTE D, p. 17.

Speaking of young men in the circumstances I have here described, Mr. Kingsley says, in a paper read at Bristol,—“ One fair look at these men’s faces ought to tell common sense that the cause is rather physical than moral. Confined to sedentary occupations, stooping over desks and counters in close rooms, unable to obtain that fair share of bodily exercise which nature demands, and in continual mental effort, their nerves and brain have been excited at the expense of their lungs, their digestion, and their whole nutritive system. Their complexions show a general ill-health. Their mouths, too often, hint at latent disease. What wonder if there be an irritability of brain and nerve? I blame them no more for it, than I blame a man for being somewhat touchy while he is writhing in the gout. Indeed, less ; for gout is very often a man’s own fault ; but these men’s ill-health is not ; and, therefore, everything which can restore them to health of body, will preserve them in health of mind. Every thing which ministers to the *corpus sanum* will minister also to the *mentem sanam* ; and a walk on Durdham Downs, a game of cricket, a steamer to Chepstow, shall send them home again, happier and wiser men, than poring over many wise

volumes, or hearing many wise lectures. How often is a worthy fellow spending his leisure honourably in hard reading, when he had much better have been scrambling over hedge and ditch, without a thought in his head save that what is put there by the grass, and the butterflies, and the green trees, and the blue sky? And, therefore, I do press earnestly, both on the employers and employed, the incalculable value of athletic sports and country walks, for those whose business compels them to pass the day in the heart of the city. I press on you, with my whole soul, the excellency of the early closing movement: not so much because it enables young men to attend Mechanics' Institutes, as because it enables them, if they choose, to get a good game of leap-frog. You may smile: but try the experiment, and see how, as the chest expands, the muscles harden, and the cheek grows ruddy, and the lips firm, and sound sleep refreshes the lad for his next day's work, the temper will become more patient, the spirits more genial; there will be less tendency to brood angrily over the inequalities of fortune, and to accuse society for evils which she yet knows not how to cure."—Kingsley's *Miscellanies*, vol. ii., p. 336.

"Deprive, then, the man of his fair share of fresh air and pure light, and what follows? His blood is not properly oxygenated; his nervous energy is depressed, his digestion impaired, especially if his occupation be sedentary, or requires much stooping, and the cavity of the chest becomes thereby contracted; and for that miserable feeling of langour and craving he knows but one remedy—the passing stimulus of alcohol; a passing stimulus, leaving fresh depression behind it, and requiring fresh doses of stimulant, till it becomes a habit, a slavery, a madness. Again, there is an intellectual side to the question. The depressed nervous energy, the impaired digestion, depress the spirits. The man feels low in mind as well as in body. Whence shall he seek recreation? Not in that stifling home which has caused the depression itself. He knows none other than the tavern and the company which the tavern brings, God help him."—*Idem*, p. 329.

"When the population was small, and commerce feeble, the cities grew to no very great size, and the bad effects of this crowding were not felt. The cities of England in the middle age were too small to keep their inhabitants week after week, month after month, in one deadly vapour bath of

foul gas; and though the mortality among infants was probably excessive, yet we should have seen among the adult survivors, few or none of those stunted etiolated figures so common now in England, as well as on the Continent. The green fields were close outside the walls, where lads and lasses went a-Maying, and children gathered flowers, and sober burghers, with their wives, took their evening walks; there were the butts, too, close outside, where stalwart 'prentice lads ran and wrestled, and pitched the bar, and played backsword, and practised with the long bow; and sometimes, in stormy times, turned out for a few months as ready trained soldiers, and, like Ulysses of old,

'Drank delight of battle with their peers,'

and then returned to the workshop and the loom. The very mayor and aldermen went forth at five o'clock on the summer's morning, with hawk and leaping-pole, after duck and heron; or hunted the hare in state, probably in the full glory of furred gown and gold chain; and then returned to breakfast, and doubtless transacted their day's business all the better for their morning's gallop on the breezy downs."

—*Idem*, p. 323.

In further proof that the intellectual giants who have astonished the world by their discoveries, or by their learning, have not been subjected to the severe and early course of study now thought to be necessary to produce success, I quote the following excellent observations from a pamphlet, entitled *Mental Vigour: its Attainment Impeded by Errors in Education*, by Rev. Henry Fearon, B.D., Rector of Loughborough.

"If I were to enumerate a few instances of men, who occur to one almost at hazard, as remarkable for powers of *sustained* thought, or for great original genius—such names as Newton, Bacon, Locke, Butler, Barrow, Milton, Kepler, Galileo, La Place, Liebnitz, Shakspeare—I really cannot find any reason for believing them to have been subjected to such severities of early and continuous study as competition now enforces. In fact, youthful competition, as we understand it now, had not any existence in their days. I do not mean to lay stress on anecdotes of questionable authenticity, or I might refer to the current belief that Newton's mother pronounced Isaac, at the age of twelve, to be 'good for little but rolling large stones;' that Barrow, great mathematician as he was, no less than divine, made no successful early

efforts, except such as were—I blush to say it—pugilistic; that the last application of the rod at Cambridge was to correct the moody idleness (hear it not, ye nymphs of Parnassus!) of him whose brain was big with the spiritual philosophy and the gorgeous imagery of *Paradise Lost*. Oh! what an incubation was that to be thus rudely interfered with. Seriously, however, we do not find evidence that these men, and others like them, were subjected to severe mental contests in their youth; and if these be fables, they may not be entirely without their moral. You must do me the justice to remember that I am considering *only* the question of mental strength, and what seems to favour it.”

NOTE E, p. 18.

“For the young and strong, however, there are recreations more attractive, and physically more important, than music. No one can have overlooked in late years the revival, even amongst our town populations, of healthy games and athletic exercises. The days are gone when skittles were well nigh the only game involving any amount of strength which was known to the working man. The spread of cricket has been most marked. The London co-operative gilders, when fairly afloat, shortened for themselves their Saturday labour in order to play cricket, and found themselves pecuniary gainers by the change. The interest excited by the Oxford and Cambridge boat race is, on the whole, an exceedingly healthy one, and by diffusing the taste for rowing, has probably saved many a young London working man from gross forms of temptation. Boating clubs, as well as cricket clubs, are now almost sure to spring up, wherever working men are brought together in any numbers within reach of a river. Quoits, German gymnastics, or Turner’s exercises are spreading, and afford the hope that another generation or two may see grow up a town population of far better *physique* than the existing one.”—*Progress of the Working Classes*, by J. M. Ludlow and Lloyd Jones, p. 194.

NOTE F, p. 19.

Not that bull-baiting, bear-baiting and cock-fighting were then thought barbarous.

“Humanity,” says Mr. Lecky, “in theory, appears to be an unchangeable virtue, but if we examine its applications we

find it constantly changing. Bull-baiting and bear-baiting and cock-fighting and countless amusements of a similar kind, were once the favourite pastimes of Europe, were pursued by all classes even the most refined and the most humane, and were universally regarded as perfectly legitimate. Men of the most distinguished excellence are known to have delighted in them. Had any one challenged them as barbarous, his sentiments would have been regarded not simply as absurd, but as incomprehensible. There was, no doubt, no controversy upon the subject. Gradually, however, by the silent pressure of civilization, a profound change passed over public opinion. It was effected, not by any increase of knowledge, or by any process of definite reasoning, but simply by the gradual elevation of the moral standard. Amusements that were once universal passed from the women to the men, from the upper to the lower classes, from the virtuous to the vicious, till at last the Legislature interposed to suppress them, and a thrill of indignation is felt whenever it is discovered that any of them have been practised. Lord Macaulay, with characteristic antithesis, says,—‘If the Puritans suppressed bull-baiting, it was not because it gave pain to the bull, but because it gave pleasure to the spectators.’”
—*History of Rationalism in Europe*, vol. i., pp. 231-3.

NOTE G, P. 22.

See *Harvest Thanksgivings and their Accompanying Festivals*, by the Rev. Edward Jackson, Rector of Easthorpe, Salop. London: Masters. An invaluable little work.

“Of the two modes of ending harvest,” says the Rev. J. Cuppage, in his sermon, entitled, *Harvest Increase the Gift of God*, London: Masters, “(the customary ‘supper,’ with drunkenness and excess, its invariable, though far from its only, attendant sins, and the Christian ‘harvest home,’ with its accompanying happy yet *sinless* festivities we this day celebrate,) and of their respective propriety, no comparison can be instituted that does not establish the *desirableness* of the one, and make manifest the *exceeding sinfulness* of the other. Surely every master and every labourer—at least every *Christian* master and *Christian* labourer—must acknowledge that this House of God is the most fitting place wherein to close the ‘appointed weeks of harvest.’ And, as the fruits of harvest are *needful* to support the lives of all alike,

so is it right and comely, when those fruits are safely garnered, that we all—high and low—rich and poor—one with another—should unite in such a *Service of Thanksgiving to God* as it has been our privilege to join in this morning.”

NOTE H, P. 26.

THE GOUT.

“The progress of building in London, which was extremely great under Elizabeth, filled up many of the old tilt-yards, shooting-grounds and race-courses around the city, and curtailed many of the old facilities for manly sports and exercises. The sedentary life thus enforced, joined with a more luxurious mode of living, soon began to produce some novel ailments, and the gout (then emphatically named *the enemy*) showed itself pretty plainly amongst the higher classes of society. The active games of their forefathers were now, indeed, exchanged for the cock-pit, the theatre, the bear-garden, the eating-houses and taverns, dicing-houses and smoking ordinaries which sprang up rapidly in every street.”
—Eccleston’s *Introduction to English Antiquities*, p. 314.

NOTE I, P. 26.

PUBLIC PLAY-GROUNDS.

An association for opening public play-grounds has been formed in London, and much credit is due to Mr. Slaney for advocating the cause in the House of Commons. On this subject Mr. Godwin writes in his *Town Swamps and Social Bridges*, pp. 91, 2:—

“We sincerely hope that the object will not be lost sight of. Wholesome recreation for adults is amongst the necessities of life; and as to the poor *children* of London and other large towns, it is scarcely possible to over-estimate the degradation and money loss brought about by confining them to the wretched homes of their parents, or the more wretched haunts of the thousands of town children who have no parents or protectors to overlook them. You may often see children, dwellers in the close courts and alleys which in many cases adjoin our nicely planted squares, the home of fashion, following the instincts of nature, creeping from the shadow to the fresher air and sunshine, and eagerly peeping through the inclosures at the shrubs and flowers, till driven

back by the stalwart street-keepers and policemen, when they scamper off to their dingy homes, where, in too many instances contamination awaits them. In confined streets the children are without the means of healthful amusement, or of any chance of occupying their time and leading their thoughts in such a manner as would be likely to strengthen the body or cultivate the faculties. They cannot, like little George Stephenson, ramble to the 'burn,' and amuse themselves in constructing miniature water-mills, or dig clay from the bog, and gather the stems of hemlocks, and fashion the materials into engines. A rightly-formed heart must ache for the poor boys and girls of London, particularly when it is recollected what multitudes of them there are who are progressing towards manhood and womanhood deteriorated and educated downwards. To many of them the glorious tints of the setting sun are a sight scarcely known, and to them the 'rosy hue of incense-breathing morn' must be as strange as the fresh green places in which the children in the country have an opportunity of cheerfully spending their play-hours. Who has heard without delight the joyous voices and the rush into lanes and fields of the children of the village schools—how different from the dismissal from the schools of the poor in parts of London—to many of whom a large dust-heap, the embankment made when opening a sewer, or some similar arena, is a treat of an extraordinary description."

Whilst on the subject of parks and play-grounds, I ought, perhaps, to say something about public gardens, where fireworks, music, dancing and dramatic performances are exhibited. The entertainment is often, I believe, of a superior kind; but the results, owing to late hours, indiscriminate associations, and the facilities for obtaining spirituous liquors, are, I fear, such as all who wish to promote decency and morality must deeply deplore. Those who are best informed on the question, and have made it their business to ascertain their tendencies, trace the ruin of many young persons of both sexes, to these gardens. Four things seem absolutely necessary to render them innocuous:—*firstly*, the presence of parents, and respectable married people; *secondly*, they should be closed at an early hour; *thirdly*, no intoxicating drink should be sold at or near the premises; *fourthly*, the supervision of an inspector, or master of the ceremonies, who should be answerable for the character of the entertainment, and the

conduct of those who are present. There seems, however, so little hope of these regulations being enforced, that I can only strongly urge upon every young person whom I can influence, never to visit any of these places except in the daytime, and in the company of their parents. It is to be hoped that the Legislature may interfere, so as to prevent these frightful evils.

NOTE K, P. 30.

FAIRS.

In large towns, it is perhaps too much to hope to reform the Fair Days, especially when the executive and municipal governments are too weak to combat the evils of drunkenness and Sunday trading, or to interfere with the casinos, beer-houses, and other places of resort. But in the country, no such insuperable obstacles exist; and there seems to be no reason why the clergy, landowners, farmers, shopkeepers and others should not combine to promote this desirable object.

In the neighbourhood where I spent my youth, there is a country fair, which is the opportunity for a general reunion for miles round. Servants leave their places for two or three days' holiday, and all the scattered members of families living in the neighbourhood go to church in their smartest attire on Trinity Sunday, or as it is universally known throughout that part of the East Riding, as "*Cave Fair*" Sunday. For days previously, the houses and cottages are cleaned up, and great are the preparations on the occasion, especially of a sweetmeat known as "*Cave Fair*" cheesecakes, of whose excellencies I can speak from experience. As far as I know, the attractions are a few shows, and perhaps a dance in the evening, to which I can see no objection, if the rule I have indicated (p. 49) were observed. So strong are the associations of "*Cave Fair*," (and it is but a type of many others,) that I have known country youths, who have "got on in life" in London and Manchester, embrace this opportunity for visiting their homes.

I rejoice to be able to state that the question of statute fairs has been fairly taken up by the clergy and landowners, and that the agricultural mind is being thoroughly roused to a sense of the vice and profligacy which abound on these occasions. Both of our Archbishops, and several of our

Bishops and Archdeacons, have at different times mooted the subject in their charges. Well does Archdeacon Bickersteth observe, *Charge*, p. 32:—

“Of this there can be no doubt, that they do become, in their attendant circumstances, the occasions of a vast amount of vice and profligacy. There is, moreover, something degrading and revolting in the idea of young people being publicly exhibited for hire, and even handled, and judged of almost entirely by their physical qualifications. One great evil connected with this system is this, that it encourages the custom among farm servants of making their service annually only. The remedy appears to be this, that the employers, in making their selection, should pay more regard to moral qualifications; and that, where their servants have proved diligent and faithful, they should, by improving their wages, encourage them to remain. The advantage would surely be as great on the part of the master as on that of the servant, if the period of service were not necessarily supposed to expire at the year’s end; and the bond of union which ought to join together the master and the servant, and all of them to their pastor, would not be so frequently or so abruptly severed.”

I very recently paid personal visits to two statute or hiring fairs in South Wales, and I must say that I could not shut my eyes to the existence of the *worst* evils here alluded to.

The following letter will show how an earnest clergyman has taken the matter in hand:—

“*The great Glen Feast of Dedication begins on Sunday next after the 22nd day of November.*

“My dear Parishioners,—For such persons as we are, true joy can arise only out of the sorrows of repentance. If, then, we would enjoy the Feast of Dedication, which again approaches, let us first be sorry, and confess to God that we have not used so diligently as we ought to have done, the means of grace which He has ordained in His Church; after that it will better become us to rejoice and give thanks, that these holy things are still, of His great mercy, continued to us. It is to express such joy that we keep up our ancient feast.

“On Advent Sunday the Holy Communion will be administered. I beg you to consider the solemn admonition in the Prayer-book,—‘When God calleth you, are ye not

ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready?"

"On Monday, Nov. 28th, Divine Service will be at ten o'clock a.m., *that the foot-ball players may have opportunity to worship God before they begin their game.* The children will dine at one o'clock.

"On Tuesday, the Evening Choral Service, and the Feast of Charity afterwards, as usual.

"On Wednesday,—St. Andrew's Day,—there will be a Lecture, after Evening Service, on the Discoveries of the Microscope and Telescope, by R. Lurk, Esq.

"On Thursday, the Tea Party and Dance. It is never without fear that I invite you to dance. Again, I entreat you to remember well *what you were made in your baptism, that so your dance may be kept blameless.* No person can be admitted without a ticket.

"On Friday evening will be held a meeting for Home Missions.

"God bless you all, and keep you from all evil.

"H. L. DODDS."

Commenting on this address, the *Clerical Journal* remarks:—

"This is exactly the thing to excite a great deal of talk, and to expose Mr. Dodds to much animadversion; and yet, what is there that can be legitimately found fault with? People in our parishes will play at foot-ball, and go to dances, and why should they not? The question, then, is simply this,—Shall the clergyman let his parishioners amuse themselves, while he keeps at a distance, or shall he mix with them in their sports, and try to give them a right direction? Foot-ball just after Divine Service looks odd, we admit; but do we not go to dinner parties after religious exercises? and are not Bishop's visitations followed by pleasant gatherings at the sign of the *Bible and Crown*, or the *John Bull*, as the case may be?"

In reply to a letter, Mr. Dodds has kindly sent me the following satisfactory statement:—"The endeavour here to recover for the Feast of Dedication something of its religious character, has succeeded to a very great extent. This is the fourth year that we have kept it in this way. The people have shown an excellent feeling and willingness to have their pleasures purified. I saw nothing to regret in their manner

of dancing; but I certainly do think that, to prevent this particular amusement from degenerating, and that rapidly, into vice, the presence of 'their betters,' and especially of the clergy, is absolutely necessary, and also, a good deal of preparatory exhortation, in church and out. I should not have dared to introduce dancing, but I *found it the popular amusement*, and I had no alternative but either to condemn it as all but sinful, or to go into the midst of it and try to keep it free."

The following extract from Mr. Dodd's address to his parishioners, in the year 1857, so exactly represents my own sentiments, that I make no apology for inserting it. I also agree with him in his objection to "mixing up the so-called polka, a foreign dance of bad style, with the old English contre-dance:"—

"We are not zealous for dancing, but we think it better than to dissuade you from all dancing whatsoever, to content ourselves with exhorting and warning you, and that we do very earnestly, to dance in no dangerous places,—such as beer-shops,—and with none but virtuous company, and never but in the presence of your fathers and mothers, and then, ourselves to give a dance occasionally, where these conditions shall be, if possible, fulfilled. We hope and trust that, even in dancing, you will not for one moment forget the respect which you owe to yourselves, and to one another, as baptised persons, nor the account which you must one day give."

In a letter dated November 16, 1867, Mr. Dodds writes:—"The feast still goes on here. I cannot write enthusiastically about it, but I believe it does good, and gives a great deal of pleasure."

NOTE L, P. 39.

"*No very unattractive spot.*" Whilst penning these lines, I had in my mind the homes of respectable artizans, not the wretched abodes of the extreme poor. The following painful description is but too applicable to dwellings to be found in the metropolis, and in all large towns. The writer refers specially to seamstresses, but his remarks apply equally to journeymen tailors, and others:—

"The word 'home' to many of them has no charm, has never been surrounded with comfort; it is but a shifting

from attic to attic, or from cellar to cellar; it but conjures up unhealthy back rooms, and high dead walls, and breathless courts, which, when the wind reaches, it only stirs the sleeping poison, and scatters wider the stench of a thousand stagnant sewers. There they sit, in such neighbourhoods as Whitechapel and Bethnal Green, and hear of holidays and merry seasons, in which they have no share. The Christmas bells but ring out to them telling that nights are long and coals dear; and they are compelled to sit and listen to those sounds in the darkness, or by the glimmering of a handful of fire, for they are too poor to purchase even a candle. Spring processions and Whitsun holidays but tell them that there are pleasant places somewhere, which people are rushing out of town to see, though for them the flowers grow not, nor have they ever rested under the cooling shadow of a green tree. All they know of time is by feeling hungry, and struggling against sleep, while 'stitch, stitching,' for such establishments as Mr. Mayhew has described in his *London Labour and the London Poor*, keeping no other record of the hours but by the number of stitches they take, or how long it will be before they can afford to eat again, while hunger is gnawing within, though the insufficient meal is but just concluded."—Miller's *Picturesque Sketches of London*.

I very much fear that in overcrowding and want of domestic comfort our village hovels are quite as bad as these town abodes. Amongst other influential noblemen who are striving to improve the dwellings of the working classes both in town and country must be named the Dukes of Northumberland and Bedford, the Marquises of Westminster and Northampton, the Earls of Pembroke and Cawdor, &c., &c. A plan for erecting four room cottages at such a rental as to remunerate the landlord (a *sine qua non* for success) is being tried by C. Allen, Esq., at Tenby.

NOTE M, P. 43.

For an interesting account of the history of the theatre, both in ancient and modern times, see Lecky's *History of Rationalism in Europe*, vol. ii., pp. 242–353. It seems hardly credible that, at one time, "The theatre was unequivocally condemned, and all professional actors were pronounced to be in a condition of mortal sin, and were, therefore, doomed, if they died in their profession, to eternal perdition. This

frightful proposition was enunciated with the most emphatic clearness by countless Bishops and theologians, and was even embodied in the canon law, and the rituals of many dioceses. The following was the decision of the doctors of the Sorbonne, in 1694:—‘*Les comédiens par leur profession comme elle s'exercise, sont en état de péché mortel.*’” Very evil must have been the influence of the theatre to have provoked such a decision, or very prejudiced the theologians. The reason for the sentence is in the words, *comme elle s'exercise*.

Mr. Froude tells us that the English Bishops in 1563 attributed the plague to the theatres. One can hardly help smiling at such fanaticism; yet surely that was not worse than attributing a wet summer to the encouragement given to Popery,—a remarkable connection of cause and effect found out by certain divines five or six years ago.

NOTE N, P. 52.

MUSIC HALLS.

For an able and interesting article on “Music Halls” and their effects, see *Meliora*, No. 39, October, 1867. No one who reads the evidence of Sir R. Mayne, and others, as cited by the writer, can doubt the grossly immoral character of these places.

NOTE O, P. 54.

FREE LIBRARIES.

Manchester has the honourable distinction of possessing the earliest Free Library in Europe—the Chetham Library, founded by Humphrey Chetham, a distinguished merchant and loyalist of the reign of Charles I. This library—together with a school or hospital for poor and deserving boys—is placed in the “Old College,” or collegiate buildings formerly belonging to the Collegiate, now the Cathedral Church, and is an invaluable collection of books. In 1850 an Act was passed, on the motion of Mr. Ewart, to enable two-thirds of the rate-payers of a borough to levy a rate for the purpose of providing a library. The city of Manchester was the first to adopt Mr. Ewart’s Act. The example offered by Manchester was followed by Liverpool, where a free library, opened in 1857, was provided by the munificence of Sir W. Brown, who, I believe, was indebted to Humphrey

Chetham's foundation for his own education. Free libraries are now to be found in about fifteen of our large towns, including Liverpool, Manchester, Birmingham, Salford, Oxford, Cambridge, Sheffield, &c., &c.—See Article "Public Free Libraries," *Meliora*, No. 39.

NOTE P, P. 55.

WORKING MEN'S CLUBS.

"I am inclined to think that 'Working Men's Clubs,' as they are now supported, must have the elements of the school rather than of the club. They are in a great measure educational, not so much in a direct as in an indirect manner. They are none of them, or at least none of them that I have heard of, clubs proper. They invite pecuniary assistance from the upper classes, and so associate themselves with those philanthropical institutions that contemplate the 'elevation of the masses.' I should rejoice to see clubs set up and supported by working men themselves; clubs which provided for social recreation, and delivered their members from the tempting atmosphere of the public house. Their principle, too, should be exclusive; members should be balloted, not touted for. A club into which men are urged to enter for the sake of their own moral benefit is not a 'club' as the word is generally understood. It is essentially educational; and if we will detach its usual meaning from the name it goes by is evidently calculated to do much good."—*Working Men; some of their Ways and their Wants*. By the Rev. Harry Jones, M.A. *Macmillan's Magazine*, vol. xiii. p. 241.

The Rev. E. Boteler Chalmer, of St. Matthias's, Salford, has established a Working Men's Club in connection with his church. From his interesting pamphlet, entitled, *The Parson, the Parish, and the Working Men*, I extract the following:—

"Two of the largest and best cottages in the parish have been thrown together to form a club-house; it is well lighted with gas, and substantially furnished, preserving, as much as possible, a home character, so as to be a thoroughly comfortable place of resort. It contains a committee-room, used by the parochial clergy as a place of daily call, so that any who wish to see them may either come there, or leave a message; a conversation room; a news-room, liberally supplied with local and other papers; an amusement-room, where chess

and draughts are provided; and a washing apartment. But although the cultivation of knowledge is not the primary object of the club, it is not neglected; there is a class-room, and a library, consisting for the most part of histories, travels, and elementary books of science; also, such works as *Chambers's Journal*, &c. As a desire arises for instruction in any branch of education, it is supplied, and reading, writing and singing classes have been formed, with most satisfactory results." A handsome and substantial club-house has more recently been built.

In a letter which Mr. Chalmer has since kindly sent me, he gives the following gratifying account of the progress of the club:—"I am thankful to be able to say that the results of our club exceed my most sanguine expectations.

"Our numbers are increasing weekly, and the only difficulty we apprehend is lest we should be straitened for room.

"We have often above eighty men present at the same time, and seldom less than fifty. Our penny readings, concerts, &c., are also quite crowded when the weather is at all favourable. I wish you could see our rooms in an evening, I am sure you would be greatly pleased.

"Another good, though indirect result, is that many of the members have elevated themselves in the social scale, and in more than one instance, we have decent, well-conducted men, who have served their time in the New Bailey (prison). Although I never say anything to the men about religion, or attendance at church, yet many of them have voluntarily begun to attend my church, and I hope are improved thereby."

In gratitude to Mr. Chalmer, for his practical concern for their welfare, the working men have presented him with a secretary of the value of thirty guineas.

In Tenby, owing to the public spirit of Charles Allen, Esq., we have a Working Men's Club and club-house, which seems to be the means of gathering together some of our most intelligent young men. The diversions appear to be pretty much of the same kind as those described by Mr. Chalmer. The founder of the Tenby Club is anxious for it to be devoted to social recreation, and to be supported by the working men themselves. In fact, his sentiments and those of the Rev. H. Jones would entirely agree.

I beg cordially to recommend my readers to peruse the second of *Plain Papers on the Social Economy of the People*,

entitled, *Labourers' Clubs and Working Men's Refreshment Rooms*.

NOTE Q, P. 61.

SUNDAY SPORTS.

"The subject itself, the observance of Sunday," says Bishop Short, "is one on which so few directions are contained in the Scriptures, that much latitude of opinion might naturally have been expected with regard to it. Its name, perhaps, and its exact duration, are of less practical importance; but the nature of the institution, and the manner in which it ought to be observed, are of the greatest consequence. The generally received opinion, and that which tallies best with the institutions of the Church of England, seems to be, that the dedication of one day in seven to the service of God is part of the moral law; that the change of this day from Saturday to Sunday is sanctioned by the custom of the Apostles; and that the Christian's liberty will allow of any method of keeping this day which answers the command of abstaining from work, and of keeping it holy. Amusements, in the abstract, contain nothing which need infringe on this holiness; yet it is obvious that some amusements will so far unfit the mind for religious duties that they must be totally inadmissible; that to persons situated in different spheres of life, a different rule may be applicable; and that all recreations which offend against the religious scruples of our brethren ought of charity to be avoided. In this case, therefore, it seemed an act of great impolicy, to say no worse, to make the clergy exhort their parishioners to join in dancing, leaping, vaulting, archery, and May-games; amusements which were little likely to promote the spirituality of the Sabbath employment, even if we grant they were not actually wrong."—*Church History*, p. 394.

Sunday sports have, however, found an advocate in the Rev. Archer Gurney, of Paris, in a recent article in *The Churchman's Family Magazine*, from whose conclusions, however, the editor expresses his dissent. The following observations show the writer's views:—

"For multitudes Sunday is the only day when a plunge into the country is possible, or visits to the works of art or of science. Some who are most deeply persuaded of the religious, moral, or social necessity for a seventh day of rest,

may surely think that a necessary part of such rest is salutary recreation. If the ass may be drawn from the ditch, much more the people from their murky haunts of gloom. The grim excesses of ultra-Sabbatarianism, which would forbid even the wandering in the fields, or the looking out of a window, or any thought exclusive of religious contemplation, and that even to the young and the uneducated, or the over-tasked labourer, do not commend themselves to my mind. I have heard a man, a gentleman living in the coarsest sin, forbid his children to take a walk on the Lord's-day. I have heard another man, a tailor, who had left his clothes at the pawnbroker's for many months, by reason of his devotion to the bottle, boast that he never broke the holy Sabbath by walking out of doors on that day. He who blessed the lilies and wandered through the fields of waving corn upon the Jewish Sabbath, ought not surely to have His name taken in vain by being made the patron of more than Jewish sternness on the Christian Lord's-day. Our children will grow up under happier influences, and not have to connect their first notions of religion with imprisonment and ugliness, I trust."—Vol. vii., p. 395.

Some of the Puritan preachers went so far as to maintain that to do any work on the Lord's-day is as great a sin as to kill a man, or to commit adultery; that to throw a bowl, to make a feast, or to dress a wedding dinner on the Lord's-day, is as great a sin as for a man to take a knife and cut his child's throat.—Preface to *Prideux On the Sabbath*. Calvin, I believe, wished to make Sabbath-breaking a capital offence.

I cannot conclude these remarks on Sunday amusements without entering my solemn protest against the popular desecration of Good Friday. Whilst I would pay all due respect to the consciences of those who think it right to spend Sunday strictly, I claim consideration for those who conscientiously regard the religious obligation of Good Friday. I claim as much regard for the annual commemoration of Our Lord's Death, as for the annual or weekly commemoration of His Resurrection. It is monstrous to forbid trains to run on a Sunday, and to fix innumerable pleasure trips on Good Friday. As a learned writer piously remarks, "This day is not of man's institution, but was consecrated by Our Lord Jesus Christ when He made it the day of His Most Holy

Passion. It is impossible that the anniversary of Our Lord's sufferings could ever have passed by as a common day in those times, when the memory of them was yet so recent, and when a daily fellowship in them (Phil. iii. 10, Col. i. 24) was so continually before the eyes of Christians in the martyrdoms of His faithful servants."—Rev. J. H. Blunt, M.A., *Annotated Prayer-Book*, p. 100.

ERRATUM.

Page 67, line 8 from top—for "Lecture by Sir W. Brown"—read, "*On Happiness, and its Relation to Work and Knowledge*, by Sir John Forbes, M.D."

Works by the same Author.

AMUSEMENTS, and the Need of Supplying Healthy Recreations for the People. Oxford and London: JAMES PARKER & Co. Tenby: R. MASON. Second Edition. 1868. 1s.

Notices of the First Edition.

This Lecture is the production of a man of learning and accomplishments, who is also possessed of a large-hearted philanthropy.—*Meliora: a Quarterly Review of Social Science.*

We cannot say too much in favour of this little book. The genial, hearty spirit which pervades its pages, and the Christian sympathy of the author with the pleasures of the labouring population, give a power to his arguments that few kindly hearts could resist.—*Ecclesiastic and Theologian.*

The difficult subject is handled in a lively and yet appropriate strain. Festivities at special seasons, the Playground, the Park, the Village Green, the Fair, Cricket, Gardening, Cheap Trips, &c., are discussed, and those amusements reprobated which are clearly dangerous. Mr. HUNTINGTON evidently knows the people and their wants in this respect.—*Churchman's Companion.*

Mr. HUNTINGTON takes men and women as he finds them, respects the opinions of those who differ with him, and lays before us some notorious facts calculated to set us thinking, at least, upon his subject, if they do not bring us to his conclusions on it. He has sat down to think, before he has sat down to write, and the result is that what he has put on paper is practical. He has studied the natural conditions of humanity, and, therefore, what follows is kindly and temperately penned. He calls no names. He passes in review before us the ordinary amusements of the people, with a few words of sensible and hearty comment. He has a good word for good old customs, and then speaks his mind about Christmas Festivities, Fairs, Cricket-playing, Rifle Volunteering, Racing, Cheap Trips, Gardening, Reading, Theatres, Music, Dancing Saloons, and School Tea Parties.—Article, "Muscular Christianity," *Manchester Review.*

Mr. HUNTINGTON takes a large and philosophic view of the subject he is about to discuss. He then comes to his main purpose, the amusements of the common people, and in a most enlightened manner grapples with the social and religious obstacles which are now in the way of our country being what it once was, "Merry England." He thinks that "the neglect of the few Church holidays still prescribed by the Prayer-book has entailed a great loss on all classes," and also with Southey, that "festivals duly observed attract men to the civil and religious institutions of the country."—*Clerical Journal.*

This Essay treats a really important topic in a wise and liberal spirit, and possesses all the more value as coming from a member of that reverend profession in which we too often see a disposition, prompted no doubt by a sense of duty, rather to decry than to encourage several of our common popular recreations. The leading principle inculcated by Mr. HUNTINGTON is, that we should rather seek to purify these amusements from their dangerous accompaniments than to suppress them altogether.—*Manchester Guardian.*

From the summary we gave at the time this lecture was delivered, it would be seen that it was eminently practical in its character, and we therefore noticed, with considerable gratification, its publication in its present form, as calculated to be productive of much good.—*Wigan Examiner.*

Sound and good, no strait-laced morality, but a genial sympathy with the pleasures and pastimes of Merry England. We heartily commend it to the attention of our readers.—*Ashton Standard.*

The author of this book seems to us very rightly to consider that amusements and recreations are an absolute necessity to healthy-bodied and healthy-minded people. And he writes like a kind-hearted, hard-working, earnest clergyman, who, believing there is a good work to do, sets about doing

it with all his might and main. The pamphlet, for it is nothing more, is a revised edition of a lecture delivered at Manchester and Wigan; but it contains very much which can only have been the result of careful observation. Generally, we may say that Mr. HUNTINGTON advocates Concerts for the people, Reading-rooms, Parks, interesting Lectures, and everything which can amuse without demoralizing. Of theatres he has a good deal to say, much of which is unquestionably true. He acknowledges that, in the abstract, the theatre is essentially the place for the amusement of the people; but he points out that, generally speaking, a loose morality pervades that institution, which is fatal to its abstract claims. We very much fear that there is great truth in this. Few of us who ever go to the theatres but come away with a sense that all has not been right. The immodest inuendo introduced by the impudent actor into his spoken part, to catch a laugh from the immoral ones before him in the house, alarms and disgusts all right-minded people. And there are other things also equally, if not more objectionable, which may be noticed in almost every theatre in the kingdom. Managers are unquestionably very much to blame for not exercising more vigilance in the prevention of these things. But we cannot help thinking that if Mr. HUNTINGTON, and clergymen like him, would but set to work, they might soon purify the theatre of much that is harmful in it. We heartily hope that he may take the hint. We have only space to add that we very much wish the pamphlet had been got up in rather a neater form. It deserves to be carefully read by everybody.—*Hull Advertiser*.

This little pamphlet is a reprint of a lecture read at Manchester and elsewhere by the Rev. GEORGE HUNTINGTON, M.A., of Manchester Cathedral. The Rev. Gentleman has a hearty sympathy with the people, and is willing to co-operate with them in obtaining cheap and healthy—morally healthy—recreation. He is not, however, strait-laced. He admits to the full the stern necessity for recreation, which shall be in strong contrast with the ordinary avocation of the individual. He goes in for out-door amusements—such as Cricketing, Boating, Public Parks and Village Greens, and the revival of old English festivals, Cheap Trips and Gardening. Speaking of indoor amusements, the lecturer says a word in favour of judiciously selected novels. Admitting the harmlessness of theatrical and dancing entertainments in the abstract, he, as a lover of his kind, is bound to look at the subject in the concrete, and he unequivocally condemns them in consequence of their vicious surroundings. His substitute is the cheap concert, and the establishment of working-men's clubs, to which men's wives and families shall be admitted, and where accommodation shall be provided for innocent indoor recreation. At this time, when the mode of making provision for the amusements of the people of Hull is under consideration, the practical suggestions of Mr. HUNTINGTON will be gladly received; and the brotherly kindness and charity which abound in them are worthy of all praise.—*Hull Packet*.

SERMONS for the HOLY SEASONS of the CHURCH.
Oxford and London: JAMES PARKER & Co. Second
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Notices of the First Edition.

These Sermons are written in a high, sustained style of diction, suitable to the grandeur of the subjects treated, and with more accuracy of theology than we generally meet with.—*Ecclesiastic*.

Good sense, and a dignified warmth of expression, characterize these useful discourses.—*Christian Remembrancer*.

It would certainly be most neglectful in us did we not notice with special recommendation a volume entitled *Sermons for the Holy Seasons of the Church*, by the Rev. G. HUNTINGTON. . . . They are sound, practical,

eloquent, and, well delivered, could not fail of making an impression.—*Churchman's Companion*.

Sound and powerful. . . . Such teaching as that contained in this admirable volume of Sermons, bringing prominently and irresistibly forward the Gospel messenger and the Gospel message, is precisely what is wanted in a population, so large a portion of which, as might be expected from long years of neglect, has lapsed into Socinianism and other forms of infidelity.—*Churchman's Magazine*.

Animated and practical.—*English Churchman*.

Written in a plain and impressive style, evincing on the part of the preacher that deep earnestness of spirit which, more than any ornament of language, has power to move the hearer's or the reader's mind.—*John Bull*.

In doctrine, these Sermons exemplify the mind of the Church; in arrangement, they are lucid and easily followed; they are always free from bad taste or artificial working up, while in many instances they even rise to eloquence. We have pleasure in considering this volume a useful addition to the library whether of churchman or layman.—*Literary Churchman*.

Mr. HUNTINGTON'S Sermons for the Holy Seasons of the Church are forcible appeals, sometimes rising into eloquence, addressed to a mixed congregation of the upper class, on some of the most important points of Christian faith and experience. They were preached chiefly in the Cathedral Church of Manchester.—*The Guardian*.

Sound in doctrine, practical in purpose, displaying no small power and eloquence, with an evidently real zeal for the honour of God and the salvation of the souls of men, we cannot but hope that these discourses have been heard with advantage by the multitude attending divine worship in the vast nave of Manchester Cathedral. . . . They have sufficient ornament to attract, and sufficient substance to repay the attention; sufficient appearance of novelty to create interest; and beneath that, sufficient of sound old truth to be worth the attending to.—*Gospel Messenger*.

Devotional in tone, eloquent and forcible in expression, and sound in doctrine. While on the one hand the preacher has "not shunned to declare the whole counsel of God," the sacramental and other doctrines of His Holy Church, on the other he has fearlessly exposed some of the current self-deceptions of this age of shams.—*Church of the People*.

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THE CHURCH'S WORK in our Large Towns. Oxford and London: JAMES PARKER & Co. 1865. Royal 12mo. 5s.

"Your admirable book on the Work of the Church in Large Towns."—*Earl of Derby*.

Mr. HUNTINGTON, in the very painfully interesting and admirable work before us, endeavours to answer the question so often asked, How the Church

shall best regain her hold on the masses? An increase of the Episcopate, the better use of existing machinery, lay co-operation, above all, the abolition of the pew system, are all insisted on by our author as means of bringing back the wanderers to the fold whose gates have hitherto been too often closed against them. We thank Mr. HUNTINGTON for his research, and for the strong and startling facts which will deeply interest the reader, while we heartily recommend his work to all engaged, or interested, in Home Mission work. The testimony of one who has lived in the midst of Manchester for many years cannot but be valuable.—*John Bull*.

The AUTOBIOGRAPHY of JOHN BROWN, the Cordwainer; with his Sayings and Doings in Town and Country, showing what part he took in the spread of Church Principles among the Working Classes. Edited by A CLERICAL FRIEND. With two Illustrations. Oxford: MOWBRAY. London: J. MASTERS; SIMPKIN, MARSHALL & Co. Second and Cheaper Edition. Price 2s.

This brings us to a capital little book, the title of which stands at the head of this article. . . . For lending libraries and book-clubs the book is invaluable; for suggesting answers to anti-Catholic, sceptical, socialistic, or other conceited cavils, and for popularizing Church principles in the best sense of the word, we know of nothing more useful. We thank Mr. Brown heartily for two hours' instruction and amusement, and strongly recommend our readers to make themselves acquainted with his powerful and uncompromising common sense.—*Church Review*.

In the early days of the Church movement, the reproach used to be that it was merely a fashionable affair, which would soon die out among the upper classes, would take no hold on the middle stratum of society, and would never reach the working people. Now it is another tune altogether. . . . The Clergy may get many useful and valuable hints from this exceedingly agreeable little book, and foes as well as friends may read it with profit, for it is a true picture of what is going on in hundreds of parishes in England.—*Church Times*.

John Brown, a young man whose early life had been passed in an East Yorkshire village, migrates to a manufacturing town. . . . Just at the critical moment he falls under the influence of a senior workman, and gets carried off to a Church where the seats are free and open, the service choral, and the clergy energetic, intelligent, and devoted. . . . All goes on well. The Church, and its services, and its out-spoken Incumbent, completely win the heart of our hero, and John Brown becomes a staunch defender of the Church. May such Churches and such working men multiply and flourish! and may all Church Institutes, Parochial Libraries, &c., buy the book, and may their members diligently read it.—*Literary Churchman*.

This is an unpretending but deeply interesting little volume, which should be read by all who take any interest in the present condition of the Church of England, and the various efforts which she is making to diffuse the principles of religion amongst the labouring classes. The object the book has in view is to exhibit the progress which Church of England and constitutional principles have made in the counties of Yorkshire and Lancashire.—*Manchester Courier*.

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